

THE
Pilgrim's Progress.

FROM
THIS WORLD
TO

That which is to come
The Second Part.

Delivered under the Similitude of a

D R E A M

Wherein is set forth

The manner of the setting out of *Christian's* Wife and Children, their
Dangerous JOURNEY,

AND

Safe Arrival at the Desired Country.

By JOHN BUNYAN. *R*

The Second Edition.

I have used Similitudes, Hof. 12. 10.

LONDON,

Printed for Nathaniel Ponder at the *Pearcock*
in the *Poultry*, near the Church. 1686.

Richard Watt

Jan 16 1771

Given by Mr
Brinsford



T H E
 Authors Way of Sending forth
 H I S
 Second Part
 O F T H E
PILGRIM.

GO, now my little Book, to every place,
 Where my first Pilgrim, has but shewn his
 Call at their door: If any say, who's there? (Fact
 Then answer thou, Christiana is here.
 If they bid thee come in, then enter thou
 With all thy boys. And then, as thou know'st how,
 Tell who they are, also from whence they came,
 Perhaps they'l know them by their looks, or name.
 But if they should not, ask them yet again
 If formerly they did not Entertain
 One Christian a Pilgrim; If they say
 They did: And was delighted in his way:
 Then let them know that those related were
 Unto him: Yea, his Wife and Children are.
 Tell them that they have left their House and
 (Home,
 Are turned Pilgrims, seek a World to come:

That they have met with hardships in the way,
That they do meet with troubles night and day;
That they have trod on Serpents, fought with
Have also overcome a many evils. (Devils,

Yea tell them also of the next, who have
Of love to Pilgrimage been stout and brave.
Defenders of that way, and how they still
Refuse this World, to do their Fathers will.

Go, tell them also of those dainty things,
That Pilgrimage unto the Pilgrim brings,
Let them acquainted be, too, how they are
Beloved of their King, under his care;
What goodly Mansions for them he provides,
Tho they meet with rough Winds, and swelling
How brave a calm they will enjoy at last, (Tides
Who to their Lord, and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and with Grace
Thee, and thy fellows with such cheer and fair,
As shew will, they of Pilgrims lovers are.

I Object.

But how if they will not believe of me
That I am truly thine, 'cause some there be
That Counterfeit the Pilgrim, and his name,
Seek by disguise to seem the very same.
And by that means have wrought themselves into
The Hands and Houses of I know not who.

Ans.

Answer.

'Tis true, some have of late, to Counterfeit
My Pilgrim, to their own, my Title set;
Yea others, half my Name and Title too;
Have stitched to their Book, to make them do;
But yet they by their Features do declare
Themselves not mine to be, whose ere they are.

If such thou meetst with, then thine only way
Before them all, is, to say out thy say,
In thine one native Language, which no man
Now useth, nor with ease dissemble can.

If after all, they still of you shall doubt,
Thinking that you like Gipsies go about,
In naughty-wise the Countrey to defile,
Or that you seek good People to beguile
With things unwarrantable: Send for me
And I will Testifie, you Pilgrims be;
Yea, I will Testifie that only you
My Pilgrims are; And that alone will do.

2 Object.

But yet, perhaps, I may enquire for him,
Of those that wish him Damned life and limb,
What shall I do, when I at such a door,
For Pilgrims ask, and they shall rage the more?

Answer.

Fright not thy self my Book, for such Bugbears,
Are nothing else but ground for groundless fears,
My Pilgrims Book has travel'd Sea and Land,
Yet could I never come to understand,

That it was slighted, or turn'd out of Door
By any Kingdom, were they Rich or Poor. (other
In France and Flanders where men kill each -
My Pilgrim is esteem'd a Friend, a Brother.

In Holland too, 'tis said, as I am told,
My Pilgrim is with some, worth more than Gold.
Highlanders, and Wild-Irish can agree,
My Pilgrim should familiar with them be.

'Tis in New-England under such advance,
Receives there so much loving Countenance,
As to be Trim'd, new Cloth'd & deckt with Gems,
That it might shew its Features, and its Limbs,
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily Sing and talk.

If you draw nearer home, it will appear
My Pilgrim knows no ground of shame, or fear;
City, and Countrey will him Entertain,
With welcome Pilgrim, Yea, they can't refrain
From smiling, if my Pilgrim be but by,
Or shews his head in any Company.

Brave Gallants do my Pilgrim hug and love,
Esteem it much, yea value it above
Things of a greater bulk, yea, with delight,
Say my Larks leg is better then a Kite.

Young Ladys, and young Gentle-women too,
Do no small kindness to my Pilgrim shew;
Their Cabinets, their Bosoms, and their Hearts
My Pilgrim has, 'cause he to them imparts,

His

His pretty riddles in such wholesome strains
As yields them profit double to their pains
Of reading. Yea, I think I may be bold
To say some prize him far above their Gold

The very Children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well and say,
He is the only Stripling of the Day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his Company, and hear him tell
Those Pilgrim storyes which he knows so well.

Yea, some who did not love him at the first,
But call'd him Fool, and Noddy, say they must
Now they have seen & heard him, him commend,
And to those whom they love, they do him send.

Wherefore my Second Part, thou needst not be
Afraid to shew thy Head: None can hurt thee,
That wish but well to him, that went before,
'Cause thou com'st after with a Second store,
Of things as good, as rich as profitable,
For Young, for Old, for Stag'ring and for feeble.

3 Object.

But some there be that say he laughs too loud;
And some do say his Head is in a Cloud.
Some say, his Words and Storys are so dark,
They know not how, by them, to find his
(mark.
Answer.

Answer.

One may (I think) say both his laughs & cries,
May well be guest at by his watry Eyes.

Some things are of that Nature as to make
Ones fancie Cheske while his Heart doth ake,
When Jacob saw his Rachel with the Sheep,
He did at the same time both kifs and weep.

Whereas some say a Cloud is in his Head,
That doth but shew how Wisdom's covered
With its own mantles : And to stir the mind
To a search after what it fain would find,
Things that seem to be hid in words obscure,
Do but the Godly mind the more allure ;
To study what those Sayings should contain,
That speak to us in such a Cloudy strain.

I also know, a dark Similitude
Will on the Fancie more it self intrude,
And will stick faster in the Heart and Head,
Than things from Similies not borrowed.

Wherefore, my Book, let no discouragement
Hinder thy travels. Behold, thou art sent
To Friends, not foes : to Friends that will give place
To thee, thy Pilgrims, and thy words imbrace.

Besides, what my first Pilgrim left conceal'd,
Thou my brave Second Pilgrim hast reveal'd
What Christian left lockt up and went his way ;
Sweet Christiana opens with her Key.

4. Object.

yes, but some love not the method of your first,
Romance they count it, throw't away as dust,
If I should meet with such, what, should I say?
Must I slight them as they slight me, or nay?

Answer.

My Christiana, if with such thou meet,
By all means in all Loving-wise, them greet;
Render them not reviling for revile:
But if they frown, I pray thee on them smile,
Perhaps 'tis Nature, or some ill report
Has made them thus despise, or thus retort.

Some love no Cheese, some love no Fish, & some
Love not their Friends, nor their own House or
Some start at Pigg, slight Chicken, love not / home
More than they love a Cuckoo or an Owl, (Fowl,
Leave such, my Christiana, to their choice,
And seek those, who to find thee will rejoyce;
By no means strive, but in humble wise,
Present thee to them in thy Pilgrims guise.

Go then, my little Book and shew to all
That entertain, and bid thee welcome shall,
What thou shalt keep close shut up from the rest,
And wish what thou shalt shew them may be best
To them for good, may make them chuse to be
Pilgrims, better by far, then thee or me.

Go then, I say, tell all men who thou art,
Say, I am Christiana, and my part,

Is now with my four Sons, to tell you what
It is for men to take a Pilgrims lot ;

Go also tell them who, and what they be,
That now do go on Pilgrimage with thee ;
Say, here's my neighbour Mercy, she is one,
That has long-time with me a Pilgrim gone ;
Come see her in her Virgin Face, and learn
Twixt Idle ones, and Pilgrims to discern.
Tea let young Damsels learn of her to prize,
The World which is to come, in any wise ;
When little Tripping Maidens follow God,
And leave old doting Sinners to his Rod ;
'Tis like those Days wherein the young ones cry'd
Hosannah to whom old ones did deride.

Next tell them of old Honest, who you found
With his white hairs treading the Pilgrims ground.
Tea, tell them how plain hearted this man was,
How after his good Lord he bare his Cross :
Perhaps with some gray Head this may prevail,
With Christ to fall in Love, and Sin bewail.

Tell them also how Master Fearing went
On Pilgrimage, and how the time he spent
In Solitariness, with Fears and Cries,
And how at last, he won the joyful Prize.
He was a good man, though much down in Spirit,
He is a good Man, and doth Life inherit.

Tell them of Master Feeblemind also,
Who, not before; but still behind would go ;

Show

how them also how he had like been slain,
And how one Great-Heart did his life regain:
his man was true of Heart, tho weak in grace,
one might true Godliness read in his Face.

Then tell them of Master Ready-to halt,
A Man with Crutches, but much without fault:
Tell them how Master Feeblemind, and he
Did lowe, and in Opinions much agree.
And let all know, tho weakness was their chance,
Yet sometimes one could Sing the other Dance.

Forget not Master Valiant-for-the-Truth,
That Man of courage, tho a very Youth.
Tell every one his Spirit was so stout,
No Man could ever make him face about,
And how Great-Heart, and he could not forbear
But put down Doubting Castle, slay Despair.

Overlook not Master Despondency.
Nor Much-a-fraid, his Daughter, tho they lye
Under such Mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure, and at the end,
Found that the Lord of Pilgrims was their Friend.
When thou hast told the World of all these things,
Then turn about, my book, and touch these strings,
Which, if but touched will such Musick make,
They'l make a Cripple dance, a Gyant quake.
Those Riddles that lie couch't within thy breast,
Freely propound, expound: and for the rest

Of

Of thy mysterious lines, let them remain,
For those whose nimble Fancies shall them gain.
Now may this little Book a blessing be,
To those that love this little Book and me,
And may its buyer have no cause to say,
His Money is but lost or thrown away,
Yea may this Second Pilgrim yield that Fruit,
As may with each good Pilgrims fancie sute,
And may it perswade some that go astray,
To turn their Foot and Heart to the right way.

Is the Hearty Prayer

of the Author

JOHN BUNTAN.

THE Pilgrims Progress

In the Similitude of a DREAM.

The Second Part.

Courteous Companions, sometime since, to tell you my Dream that I had of *Christian* the Pilgrim, and of his dangerous Journey toward the Celestiall Countrey; was pleasant to me, and profitable to you. I told you then also what I saw concerning his *Wife* and *Children*, and how unwilling they were to go with him on Pilgrimage: Inso-much that he was forced to go on his Progress without them, for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction: Wherefore, as I then shewed you, he left them and departed.

Now it hath so happened, thorough the Multiplicity of Busines, that I have been much hindred, and kept back
B from

The Second part of

from my wonted Travels into those Parts whence he went, and so could not till now obtain an opportunity to make farther enquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my Lodgings in a Wood about a mile off the Place, as I slept, I dreamed again.

And as I was in my Dream, behold, ~~an aged Gentleman~~ came by where I lay; and because he was to go some part of the way that I was travelling, we thought I got up and went with him. So as we walked, and as Travellers usually do, I was as if we fell into discourse, and our talk happened to be about *Christian* and his Travels. For thus I began with the Old-man.

Sir, said I, what Town is that there below, that lieth on the left hand of our way?

Then said Mr. Sagasty, for that was his name, it is the City of Destruction, a populous Place, but possessed with a very ill conditioned, and idle sort of People.

I thought that was that City, quoth I, I went once my self through that Town, and therefore know that this report you give of it is true.

Sag. Too true, I wish I could speak truth in speaking better of them that dwell therein.

Well,

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Well, Sir, quoth I, Then I perceive you
to be a well meaning man: and so one that
takes pleasure to hear and tell of that which
is good; pray did you never hear what hap-
pened to a man sometime ago in this Town
(whose name was Christian) that went on
Pilgrimage up toward the higher Regi-
ons?

Sag. Hear of him! Aye, and I also
heard of the Molestations, Troubles,
Wars, Captivities, Cries, Groans, Frights
and Fears that he met with, and had
in his Journey, besides, I must tell
you, all our Countrey rings of him,
there are but few Houses that have
heard of him and his doings, but have
sought after and got the Records of his
Pilgrimage; yea, I think I may say,
that that his hazzardous Journey, has
got a many well-wishers to his wayes:
For though when he was here, he was
Fool in ievery mans mouth, yet now he
is gone, he is highly commended of all.
For 'tis said he lives bravely where he
is: Yea, many of them that are resol-
ved never to run his hazzards, yet have
their mouths water at his gains.

Christians
are well
spoken of
when gone,
tho' called
Fools while
they are
here.

They may quoth I, well think, if they think
my thing that is true, that he liveth well
where he is, for he now lives in the
Mountain of Life, and there what he has
without Labour and Sorrow, for there is no
sorrow mixed therewith.

Sag. Talk! The People talk strange
about him: Some say that he now
lives in White, that he has a Chain of

Revel. 3. 4.
1 Chap. 6.
11.

Gold about his Neck, that he has a Crown of Gold, beset with Pearls upon his Head : Others say, that the shining ones that sometimes shewed themselves to him in his Journey, are become his Companions, and that he is as familiar with them in the place where he is, as here one Neighbour is with another. Besides, 'tis confidently affirmed concerning him, that the King of the place where he is, has bestowed upon him already, a very rich and pleasant Dwelling at Court, and that he every day eateth and drinketh, and walketh, and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there. Moreover, it is expected of some that his Prince, the Lord of that Country, will shortly come into these parts, and will know the reason, if they can give any, why his Neighbours set so little by him, and had him so much in derision when they perceived that he would be a Pilgrim. * For they say, that now he is so in the Affections of his Prince, and that his Sovereign is so much concerned with the Indignities that were cast upon Christian when he became a Pilgrim, that he will look upon all as if done unto himself; and no marvel, for 'twas for the love that he had to his Prince that he ventured as he did.

Zech. 3. 7.

Luke 14.
15.

Jude. 14.
15.

* Christians King
will take
Christians
part.

Luke 10.
16.

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5

I dare say, quoth I, I am glad on't, I am glad for the poor mans sake, for that now he has rest from his Labour, and for that he now reapeth the benefit of his Tears with Joy; and for that he is got beyond the Gun-shot of his Enemies, and is out of the reach of them that hate him. I also am glad for that a Rumour of these things is noised abroad in this Country; Who can tell but that it may work some good effect on some that are left behind? But, pray Sir, while it is fresh in my mind, do you hear any thing of his Wife and Children? Poor hearts, I wonder in my mind what they do.

Revel. 14.

13.

Psal. 126.

5; 6.

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Sag. Who! Christiana, and her Sons!

* They are like to do as well as did Christian himself, for though they all plaid the Fool at the first, and would by no means be perswaded by, either the Tears or Intreaties of Christian, yet second thoughts have wrought wonderfully with them, so they have packt up and are also gone after him.

* Good Tidings of Christians Wife and Children.

Better, and better, quoth I, But What? Wife and Children and all?

Sag. 'Tis true, I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then, said I, a man it seems may report in for a truth?

Sag. You need not fear to affirm it, I mean that they are all gon on Pilgrimage, both the good Woman and her four Boys. And being we are, as I perceive, going some considerable way

together, I will give you an account of the whole of the matter.

This *Christiana* (for that was her name from the day that she with her Children betook themselves to a *Pilgrims* Life,) after her Husband was gone over the *River*, and she could hear of him no more, her thoughts began to work in her mind; First, for that she had lost her Husband, and for that the loving bond of that Relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy Cogitation in the remembrance of the loss of loving Relations. This therefore of her Husband did cost her many a Tear. But this was not all, for *Christiana* did also begin to consider with her self, whether her unbecoming behaviour towards her Husband, was not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this, came into my mind by *swarms*, all her unkind, unnatural, and ungodly Carriages to her dear Friend: Which also clogged her Conscience, and did load her with guilt. She was moreover much broken with recalling to remembrance the restless Groans, brinish Tears and self-bemoanings of her Husband, and how she did harden her heart against all his entreaties, and loving persuasions (of her and her Sons) to go with him, yea, there was not any thing that *Christiana*

part pag.
275.

Mark this,
you that
are Charles
to your god-
ly Relati-
ons.

Christian either said to her, or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning and rent the Caul of her Heart in sunder. Specially that bitter out-cry of his, *What shall I do to be saved*, did ring in her ears most dolefully.

81. 2. 1. I
part, page
2, 3.

Then said she to her Children, Sons, we are all undone. I have sinned away your Father, and he is gone; he would have had us with him, but I would not go my self, I also have hindred you of Life. With that the Boys fell all into Tears, and cryed out to go after their Father. Oh! Said *Christiana*, that it had been but our lot to go with him, then had it fared well with us beyond what 'tis like to do now. For tho' I formerly foolishly imagin'd concerning the Troubles of your Father, that they proceeded of a foolish fancy that he had, or for that he was over-run with Melancholy Humours; yet now 'twill not out of my mind, but that they sprang from another cause, to wit, for that the Light of Light was given him, by the help of which, as I perceive, he has escaped the Snares of Death. Then they all wept again, and cryed out, Oh, Wo, worth the day.

James 1.
23, 24, 25.

The next night *Christiana* had a Dream, and behold she saw as if a broad Parchment was opened before her, in which were recorded the sum of her

Christiana's Dream.

Luke 18.

13

ways, and the times, as she thought, look'd *very black upon her*. Then she cryed out aloud in her sleep, Lord have mercy upon me a Sinner, and the little Children heard her.

* *Mark this, this is the quirescence of Hell.*

After this she thought she saw two very ill favoured ones standing by her Bed-side, and saying, * *What shall we do with this Woman? For she cries out for Mercy waking and sleeping: If she be suffered to go on as she begins, we shall lose her as we have lost her Husband.* Wherefore we must by one way or other, seek to take her off from the thoughts of what shall be hereafter: else all the World cannot help it, but she will become a Pilgrim.

* *Help against Discouragement.*

Now she awoke in a great Sweat, also a trembling was upon her, but after a while she fell to sleeping again. * And then she thought she saw *Christian* her Husband in a place of Bliss among many *Immortals*, with an *Harp* in his Hand, standing and playing upon it before one that sat on a Throne with a Rainbow about his Head. She saw also as if he bowed his Head with his Face to the Pav'd-work that was under the Princes Feet, saying, *I heartily thank my Lord and King, for bringing of me into this Place.* Then shouted a Company of them that stood round about, and harped with their Harps: but no man living could tell what they said, but *Christian* and his Companions.

Next

Next Morning when she was up, had prayed to God, and talked with her Children a while, one knocked hard at the door; to whom she spake out saying, *If thou comest in Gods Name, come in.* So he said *Amen*, and opened the Door, and saluted her with *Peace be to this House.* * The which when he had done, he said, *Christiana, knowest thou wherefore I am come?* Then she blush'd and trembled, also her Heart began to wax warm with desires to know whence he came, and what was his Errand to her. So he said unto her; my name is *Secret*, I dwell with those that are high. It is talked of where I dwell, as if thou hadst a desire to go thither; also there is a report that thou art aware of the evil thou hast formerly done to thy Husband in hardening of thy Heart against his way, and in keeping of these thy Babes in their Ignorance. *Christiana*, the merciful one has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He also would have thee know that he inviteth thee to come into his Presence, to his Table, and that he will feed thee with the Fat of his House, and with the Herirage of *Jacob* thy Father.

* *Constitution*
ons second-
ed with
fresh Tri-
dings of
Gods
readiness to
Pardon.

B s

There

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There is *Christian* thy Husband, *that was*, with Legions more his Companions, ever beholding that face that doth minister Life to beholders: and they will all be glad when they shall hear the sound of thy feet step over thy Fathers Threshold.

Christiana at this was greatly abashed in her self, and bowing her head to the ground, this *Visitor* proceeded and said, *Christiana!* Here is also a Letter for thee which I have brought from thy Husbands King. So she took it and opened it, but it smelt after the manner of the best Perfume, also it was Written in Letters of Gold. The Contents of the Letter was, *That the King would have her do as did Christian her Husband; For that was the way to come to his City, and to dwell in his Presence with Joy, for ever.* At this the good Woman was quite overcome: So she cried out to her *Visitor*. Sir, will you carry me and my children with you, that we also may go and Worship this King?

Song. 1, 3.

Christiana
quite over-
come.

Further
Instruction
to *Christi-
ana*.

Then said the *Visitor*, *Christiana!* The bitter is before the sweet: Thou must through Troubles, as did he that went before thee, enter this Celestial City. Wherefore I advise thee, to do as did *Christian* thy Husband: go to the *Wicket Gate* yonder, over the Plain, for that stands in the head of the way up which thou must go, and I wish thee all good speed. Also I advise that thou put this Letter in thy Bosome. That thou

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thou read therein to thy self and to thy Children, until you have got it by root-of-Heart. For it is one of the Songs that thou must Sing while thou art in this House of thy Pilgrimage. Also this thou must deliver in at the further Gate.

Psal. 119.

Now I saw in my Dream that this Old Gentleman, as he told me this Story, did himself seem to be greatly affected therewith. He moreover proceeded and said, So *Christiana* called her Sons together, and began thus to Address her self unto them. * My Sons, I have, as you may perceive, been of late under much exercise in my Soul about the Death of your Father; not for that I doubt at all of his Happiness: For I am satisfied now that he is well. I have also been much affected with the thoughts of mine own State and yours, which I verily believe is by nature miserable: My Carriages also to your Father in his distress, is a great load to my Conscience. For I hardened both mine own heart and yours against him, and refused to go with him on Pilgrimage.

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* *Christiana*.
na prays
well for her
Journey.

The thoughts of these things would now kill me out-right; but that for a Dream which I had last night, and but that for the encouragement that this Stranger has given me this Morning. Come, my Children, let us pack up, and be gon to the Gate that leads to the Celestial Countrey, that we may see
your

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your Father, and be with him and his Companions in Peace according to the Laws of that Land.

Then did her Children burst out into Tears for Joy that the Heart of their Mother was so inclined : So their *Visitor* bid them farewell : and they began to prepare to set out for their Journey.

* *Christiana's new Language stuns her old Neighbours.*

But while they were thus about to be gon, two of the Women that were *Christiana's* Neighbours, came up to her House and knocked at her Door. To whom she said as before. *If you come in Gods Name, come in.* * At this the Women were stunn'd, for this kind of Language, they us'd not to hear, or to perceive to drop from the Lips of *Christiana*. Yet they came in ; but behold they found the good Woman a preparing to be gon from her House.

So they began and said, Neighbour, pray what is your meaning by this.

Christiana answered and said to the eldest of them, whose name was Mrs. *Timorous*, I am preparing for a Journey (This *Timorous* was Daughter to him that met *Christian* upon the Hill Difficulty ; and would a had him gone back for fear of the Lyons.)

* Part, pag. 63, 64

Timorous. For what Journey I pray you ?

Chris. Even to go after my good Husband, and with that she fell a weeping.

Timous.

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Timo. I hope not so, good Neighbour, pray, for your poor Childrens sakes, do not so unwomanly cast away your self.

Chris. Nay, my Children shall go with me; not one of them is willing to stay behind.

Timo. I wonder in my very Heart, what, or who, has brought you into this mind.

Chris. Oh, Neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Timo. Prithee what new knowledge hast thou got that so worketh off thy mind from thy Friends, and that tempteth thee to go no body knows where?

Chris. Then *Christiana* reply'd, I have been sorely afflicted since my Husband's departure from me; but specially since he went over the River. But that which troubleth me most, is, my churlish Carriages to him when he was under his distress. Besides, I am now, as he was then; nothing will serve me but going on Pilgrimage. I was a dreamed last night, that I saw him. O that my Soul was with him. He dwelleth in the presence of the King of the Country, he sits and eats with him at his Table, he is become a Companion of Immortals, and has a House now given him to dwell in, to which, the best Palaces on Earth, if compared, seems to me to be but as a Dunghil. The Prince of the Place has also sent for me,

Timorous
comes to
visit *Christiana*, with
Mercy, one
of her
Neighbours.

Death.

2 Cor. 5.
1, 2, 3, 4.

with

with promise of entertainment if I shall come to him; his messenger was here even now, and has brought me a Letter, which Invites me to come. And with that she pluck'd out her Letter, and read it, and said to them, what now will you say to this?

Timo. Oh the madness that has possessed thee and thy Husband, to run your selves upon such difficulties! You have heard, I am sure, what your Husband did meet with, even in a manner at the first step, that he took on his way, as our Neighbour Obstinat yet can testifie; for he went along with him, yea and Plyable too, until they, like wise men, were afraid to go any further. We also heard over and above, how he met with the Lyons, Appollion, the shadow of death, and many other things: Nor is the danger he met with at Vanity fair to be forgotten by thee. For if he, tho' a man, was so hard put to it, what canst thou being but a poor Woman do? Consider also that these four sweet Babes are thy Children, thy Flesh and thy Bones. Wherefore, though thou shouldst be so rash as to cast away thy self: Yet for the sake of the Fruit of thy Body, keep thou at home.

1 Part, pag.
9, 10, 11,
12, 13, 14.

The reasonings of
the flesh.

But *Christiana* said unto her, tempe me not, my Neighbour: I have now a price put into mine hand to get gain, and I should be a Fool of the greatest size, if I should have no heart to strike in with the opportunity. And for that you tell me of all these Troubles that

I am like to meet with in the way, * A perti-
 * they are so far off from being to me *nent reply to*
 a discouragement, that they shew I am *fleshly rea-*
 in the right. *The bitter must come before* *sonings.*
the sweet, and that also will make the
 sweet the sweeter. Wherefore, since
 you came not to my House, in Gods
 name, as I said, I pray you to be gon,
 and do not disquiet me further.

Then *Timorous* all to revild her, and
 said to her Fellow, come Neighbour
Mercy, lers leave her in her own hands,
 since she scorns our Counsel and Compa-
 ny. But *Mercy* was at a stand, and could
 not so readily comply with her Neigh-
 bour: and that for a two-fold reason.
 First, her Bowels yearned over *Christiana*:
 so she said within her self, If my
 Neighbour will needs be gon, I will
 go a little way with her, and help her.
 Secondly, her Bowels yearned over her
 own Soul, (for what *Christiana* had
 said, had taken some hold upon her
 mind.) Wherefore she said within
 her self again, I will yet have more
 talk with this *Christiana*, and if I find
 Truth and Life in what she shall say,
 my self with my Heart shall also go
 with her. Wherefore *Mercy* began thus
 to reply to her Neighbour *Timorous*.

Mercies
Bowels
yearn over
Christiana.

Mercy. Neighbour, I did indeed come *Timorous*
 with you, to see *Christiana* this Morning, *for sakes*
 and since she is, at you see, a taking of *her*; but
 her last farewell of her Country, I think *Mercy*
 to walk this Sun-shine Morning, a little *cleaves to*
 way *her.*

way with her to help her on the way. But she told her not of her second Reason, but kept that to her self.

Timorous
acquaints
her Friends
what the
good Chri-
stiana in-
tends to do.

Timo. Well, I see you have a mind to go a fooling too; but take heed in time, and be wise: while we are out of danger we are out; but when we are in, we are in. So Mrs. *Timorous* returned to her House, and *Christiana* betook her self to her Journey. But when *Timorous* was got home to her House, she sends for some of her Neighbours, to wit, Mrs. *Bats-eyes*, Mrs. *Inconsiderate*, Mrs. *Light-mind*, and Mrs. *Know-nothing*. So when they were come to her House, she falls to telling of the story of *Christiana*, and of her intended Journey. And thus she began her Tale.

Timo. Neighbours, having had little to do this Morning, I went to give *Christiana* a Visit, and when I came at the Door, I knocked, as you know 'tis our Custom: And she answered, *If you come in God's Name, come in.* So in I went, thinking all was well: But when I came in, I found her preparing her self to depart the Town, she and also her Children. So I asked her what was her meaning by that? and she told me in short, That she was now of a mind to go on Pilgrimage, as did her Husband. She told me also of a Dream that she had, and how the King of the Country where her Husband was, had sent her an inviting Letter to come thither.

Then

The Pilgrims Progress. 17

Then said Mrs. Know-nothing. And Mrs. what! do you think she will go? Know-no-

Time. Aye, go she will, whatever thing. come on't; and methinks I know it by this; for that which was my great Argument to perswade her to stay at home, (to wit, the Troubles she was like to meet with in the way) is one great Argument with her to put her forward on her Journey. For she told me in so many Words, *The bitter goes before the sweet*. Yea, and for as much as it so doth, it makes the sweet the sweeter.

Mrs. Bats-eyes. Oh this blind and foolish Woman, said she, Will she not take warning by her Husband's Afflictions? For my part, I see if he was here again he would rest him content in a whole Skin, and never run so many hazards for nothing.

Mrs. Inconsiderate also replied, saying, away with such Fantastical Fools from the Town; a good Riddance, for my part I say, of her, Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise Body can abide: Wherefore, for my part, I shall never be sorry for her Departure; let her go, and let better come in her room: 'twas never a good World since these whimsical Fools dwelt in it.

Then

Mrs.

Light-

mind.

Madam

Wanton,

she that

had like

to a bin too

hard for

Faithful in

time past.

Then Mrs. *Light-mind* added as followeth. Come, put this kind of Talk away. I was Yesterday at Madam Wantons, where we were as merry as the Maids. For who do you think should be there, but I, and Mrs. *Love-the-flesh*, and three or four more, with Mr. *Lechery*, Mrs. *Filth*, and some others. So there we had Musick and Dancing, and what else was meet to fill up the pleasure. And I dare say my Lady herself is an admirably well-bred Gentlewoman, and Mr. *Lechery* is as pretty a Fellow.

1 part, pag.

III.

Discourse
betwixt

Mercy
and good
Christiana.

By this time *Christiana* was got on her way, and *Mercy* went along with her. So as they went, her Children being there also, *Christiana* began to discourse. And *Mercy*, said *Christiana*, I take this as an unexpected favour, that thou shouldst set foot out of Doors with me to accompany me a little in my way.

Mercy. Then said young *Mercy* (for she was but young,) If I thought it would be to purpose to go with you, I would never go near the Town any more.

Christ. Well *Mercy*, said *Christiana*, cast in thy Lot with me. I well know what will be the end of our Pilgrimage, my Husband is where he would not but be, for all the Gold in the Spanish Mines. Nor shalt thou be rejected, tho thou goest but upon my Invitation. The King, who hath sent for me and my Children, is one that delighteth in

Mercy.

Mercy in-
clines to go.

The Pilgrims Progress. 19

Mercy. Besides, if thou wilt, I will Christiana hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me, only go along with me.

Mercy. *But how shall I be ascertained that I also shall be entertained? Had I this hope from one that can tell, I would make no stick at all, but would go, being helped by him that can help, tho' the way was never so tedious.*

Christiana. Well, loving Mercy, I will tell thee what thou shalt do, go with me to the Wicket Gate, and there I will further enquire for thee, and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy Kindness which thou shewest to me and my Children, in thy accompanying of us in our way as thou doest.

Mercy. *Then will I go thither, and will take what shall follow, and the Lord grant that my Lot may there fall even as the King of Heaven shall have his heart upon me.*

Christiana, then was glad at her heart, not only that she had a Companion, but also for that she had prevailed with this poor Maid to fall in love with her own Salvation. So they went on together, and Mercy began to weep. Then said Christiana, wherefore weepeth my Sister so?

Mer-

Mercy
grieves for
her carnal
Relations.

Mer. *Alas!* said she, who can but lament that shall but rightly consider what a State and Condition my poor Relations are in, that yet remain in our sinful Town: and that which makes my Grief the more heavy, is, because they have no Instructor, nor any to tell them what is to come.

Christian's
Prayers
were answered for
his Relations
after he
was dead.

Chris. Bowels becometh Pilgrims. And thou dost for thy Friends, as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him, but his Lord and ours did gather up his Tears and put them into his Bottle, and now both I, and thou, and these my sweet Babes, are reaping the Fruit and Benefit of them. I hope, Mercy, these Tears of thine will not be lost, for the Truth hath said, *That they that sow in Tears shall reap in Joy, in singing.* And he that goeth forth and weepeth, bearing precious Seed, shall doubtless come again with rejoycing, bringing his Sheaves with him.

Psal. 126.
3, 6.

Then said Mercy,
Let the most blessed be my Guide,
If't be his blessed Will,
Unto his Gate, into his Fold,
Up to his Holy Hill.

And let him never suffer me
To swarve, or turn aside
From his free Grace, and holy ways,
Whate're shall me betide.

And let him gather them of mine,
That I have left behind.
Lord make them pray they may be thine,
With all their Heart and Mind.

Now

Now my old Friend proceeded, and said, But when *Christiana* came up to the Slow of *Despond*, she began to be at a stand; for, said she, This is the place in which my dear Husband had like to

a been smothered with Mud. She perceived also, that notwithstanding the Command of the King to make this place for Pilgrims good; yet it was rather worse than formerly. So I asked if that was true? Yes, said the Old Gentleman, too true. For that many there be that pretend to be the Kings Labourers; and that say they are for mending the Kings High-ways, that bring Dirt and Dung instead of Stones, and so marr, instead of mending. Here *Christiana* therefore, with her Boys, did make a stand: but said *Mercy*, * come let us venture, only let us be wary. Then they looked well to the Steps, and made a shift to get staggeringly over.

Yet *Christiana* had like to a been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, *Blessed is she that believeth, for there shall be a performance of the things that have been told her from the Lord.*

Then they went on again; and said *Mercy* to *Christiana*, Had I as good ground to hope for a loving Reception at the *Wicket-Gate*, as you, I think no Slow of *Despond* would discourage me.

Well,

Well, said the other, you know your *sore*, and I know *mine*; and, good friend, we shall all have enough evil before we come at our Journeys end.

For can it be imagined, that the people that design to attain such excellent Glories *as we do*, and that are so envied that Happiness *as we are*; but that we shall meet with what Fears and Scares, with what Troubles and Afflictions they can possibly assault us with, that hate us?

And now Mr. Sagacity left me to Dream out my Dream by my self. Wherefore me-thought I saw *Christiana*, and *Mercy* and the *Boys* go all of them up to the Gate. To which when they were come, they betook themselves to a short debate about *how* they must manage their calling at the Gate, and what should be said to him that did open to them. So it was concluded, since *Christiana* was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest. So *Christiana* began to knock, and as her poor Husband did, she *knocked* and *knocked* again. But instead of any that answered, they all thought that they heard, as if a Dog came barking upon them. A Dog, and a great one too, and this made the Woman and Children afraid. Nor durst they for a while dare to knock any more, for fear the *Mastiff* should fly upon

Prayer
should be
made with
Considera-
tion, and
Fear: As
well as in
Faith and
Hope.

I part, pag.
31.

The Dog,
the Devil,
an Enemy
to Prayer.

upon them. * Now therefore they were greatly tumbled up and down in their minds, and knew not what to do. Knock they durst not, for fear of the Dog: go back they durst not, for fear that the Keeper of that Gate should espy them, as they so went, and should be offended with them. At last they thought of knocking again, and knocked more vehemently then they did at the first. Then said the Keeper of the Gate, who is there? So the Dog left off to bark, and he opened unto them.

* *Christiana and her companions perplexed about Prayer.*

Then *Christiana* made low obeysance, and said, Let not our Lord be offended with his Handmaidens, for that we have knocked at his Princely Gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence *Christian* did come, and upon the same Errand as he; to wit, to be, if it shall please you, graciously admitted by this Gate, into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am *Christiana*, once the Wife of *Christian*, that now is gotten above.

With that the Keeper of the Gate did marvel, saying, What is she become now a Pilgrim, that but a while ago abhorred that Life? Then she bowed her Head, and said, yes; and so are these my sweet Babes also.

Then

The Second Part of

How Christiana is entertained at the Gate. Then he took her by the hand, and led her in, and said also, *Suffer the little Children to come unto me, and with the Gate.* that he shut up the Gate. This done, he called to a Trumpeter that was above over the Gate, to entertain *Christiana* with shouting and sound of Trumpet for joy. So he obeyed and sounded, and filled the Air with his melodious Notes.

Now all this while, poor *Mercy* did stand without, trembling and crying for fear that she was rejected. But when *Christiana* had gotten admittance for her self and her Boys; then she began to make Intercession for *Mercy*.

Chris. And she said, my Lord, I have a Companion of mine that stands yet without, that is come hither upon the same account as my self. † One that is much dejected in her mind, for that she comes, as she thinks, without sending for, whereas I was sent to, by my Husband's King, to come.

† *Christiana's Prayer* for her friend *Mercy*.

The Delays make the *hungering* Soul the *fever*.

Now *Mercy* began to be very impatient, for each minute was as long to her as an Hour, wherefore she prevented *Christiana* from a fuller interceding for her, by knocking at the Gate her self. And she knocked then so loud, that she made *Christiana* to start. Then said the Keeper of the Gate, Who is there? And said *Christiana*, It is my Friend.

So he opened the Gate, and looked out; * but Mercy was fallen down with- * Mercy out in a Swoon, for she fainted, and was faints. afraid that no Gate should be opened to her.

Then he took her by the hand, and said, *Damsel*, I bid thee arise.

O Sir, said she, I am faint, there is scarce Life left to me. But he answered, That one once said, *When my Soul* *Jonah 2.7.* *fainted within me, I remembered the Lord, and my prayer came in unto thee, into thy Holy Temple.* Fear not, but stand upon thy Feet, and tell me wherefore thou art come,

Mer. I am come, for *that*, unto which I was never invited, as my Friend *Christiana* was. * *Hers* was from the King, * *The cause of her fainting.* and mine was but from *her*: Wherefore I fear I presume.

Did she desire thee to come with her to this Place?

Mer. Yes, And as my Lord sees, I am come. And if there is any Grace and forgiveness of Sins to spare, I beseech that I thy poor Handmaid may be partaker thereof.

Then he took her again by the Hand, and led her gently in, and said: * I pray * *mark this* for all them that believe on me, by what means soever they come unto me. Then said he to those that stood by: Fetch something, and give it *Mercy* to smell on, thereby to stay her fainting. So they fetcht her a *Bundle of Myrrh*, and a while after she was revived.

The Second Part of

And now was *Christiana*, and her Boys, and *Mercy*, received of the Lord at the head of the way, and spoke kindly unto by him.

Then said they yet further unto him, We are sorry for our Sins, and beg of our Lord his Pardon, and further information what we must do.

Song 1, 2.
John 20.
20.

I grant Pardon, said he, by word, and deed; by word in the promise of forgiveness: by deed in the way I obtained it. Take the first from my Lips with a kiss, and the other, as it shall be revealed.

Christ Crucified seen
afar off.

Now I saw in my Dream that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the Gate and shewed them by what deed they were saved, and told them withall that that fight they would have again as they went along in the way, to their comfort.

* Talk between the
Christians.

So he left them a while in a Summer-Parler below, where they entered into talk by themselves. And thus *Christiana* began, O Lord! How glad am I, that we are got in hither?

Mer. So you well may; but I, of all have cause to leap for joy,

Christ. I thought, one time, as I stood at the Gate (because I had knocked and none did answer) that all our Labour had been lost: Specially when that ugly Cur made such a heavy barking at us.

The Pilgrims Progress. 27

Mer. But my worst Fears was after I saw that you was taken into his favour, and that I was left behind: Now thought I, 'tis fulfilled which is Written. *Two Women shall be Grinding together; the one shall be taken, and the other left.* I had much ado to for bear crying out, Undone, undone.

Mat- 24.
41.

And afraid I was to knock any more; but when I looked up, to what was Written over the Gate, I took Courage. I also thought that I must either knock again or dye. So I knocked; but I cannot tell how, for my spirit now struggled betwixt life and death.

1 Part, pag.
30.

Christ. Can you not tell how you knocked? I am sure your knocks were so earnest, that the very sound of them made me start, I thought I never heard such knocking in all my Life. I thought you would a come in by violent hand, or a took the Kingdom by storm.

Christiana
thinks her
Companion
prays better
then she.

Mat. 11.
12.

Mer. Alas, to be in my Case, who hat so was, could but a done so? You saw that the Door was shut upon me, and that there was a most cruel Dog thereabout. Who, I say, that was so faint hearted as I, that would not a knocked with all their might? But pray, what did my Lord unto my rudeness, was he not angry with me?

Christ. When he heard your knocking, he gave a wonderful Innocent smile. I believe what you did pleas'd him well enough. For he shewed no sign to the contrary. But I marvel in my heart why he

* Christ
pleas'd
with loud
and restless
praises.

keeps such a Dog; had I known that afore, I fear I should not have had heart enough to a ventured my self in this manner. But now we are in, we are in, and I am glad with all my heart.

Mer. I will ask if you please next time he comes down, why he keeps such a filthy Cur in his Yard. I hope he will not take it amiss.

* The Children are afraid of the dog.

* Ay do, said the Children, and perswade him to hang him, for we are afraid that he will bite us when we go hence.

So at last he came down to them again, and Mercy fell to the Ground on her Face before him and worshipped and said, Let my Lord accept of the Sacrifice of praise which I now offer unto him, with the calves of my Lips.

So he said to her, peace be to thee stand up.

Jer. 12, 1, 2.

* Mercy ex-
postulates a-
bout the
dog.

But she continued upon her Face and said, Righteous art thou O Lord when plead with thee, yet let me talk with thee of thy Judgments: Wherefore dost thou be so cruell a Dog in thy Yard, at the sight which such Women and Children as we, are ready to fly from the Gate for fear?

* Devill.

1 Part pag.
31.

He answered, and said, That I have has another * Owner, he also is close in another man's ground: only Pilgrims hear his barking. He belongs to the Castle which you see there at distance: but can come up to the Walls of this Place. He has frightened many an honest Pilgrim from work to bed.

The Pilgrims Progress. 29

by the great voice of his roaring. Indeed he that oweth him, doth not keep him of any good will to me or mine; but with intent to keep the Pilgrims from coming to me, and that they may be afraid to knock at this Gate for entrance. Sometimes also he has broken out and has worried some that I love; but I take all at present patiently, I also give my Pilgrims timely help: So they are not delivered up to his power to do to them what his Dogish nature would prompt him to.

* But what! My purchased one, I tro, hadst thou known never so much before hand, thou wouldst not be afraid of a Dog.

* A Check to the carnal fear of the Pilgrims

The Beggars that go from Door to Door, will, rather then they will lose a supposed Alms, run the hazzard of the bawling, barking, and biring too of a Dog: and shall a Dog, a Dog in another Mans Yard: a Dog, whose barking I turn to the Profit of Pilgrims, keep any from coming to me? I deliver them from the Lions, their Darling from the power of the Dog.

Mer. Then said Mercy, * I confess my Ignorance: I spake what I understood not: I acknowledge that thou doest all things well.

* Christians when wise enough acquiesce in the wisdom of their Lord.

Chris. Then Christiana began to talk of their Journey, and to enquire after the way. So he fed them, and washed their feet, and set them in the way of his Steps, according as he

1 Part, pag. he had dealt with her Husband before.
35.

So I saw in my Dream, that they walkt on in their way, and had the weather very comfortable to them.

Then *Christiana* began to sing, saying.

*Bless't be the Day that I began
A Pilgrim for to be;
And blessed also be that man
That thereto moved me.*

*'Tis true, 'twas long ere I began
To seek to live for ever:
But now I run fast as I can,
Mar. 20, 6. 'Tis better late then never.*

*Our Tears to joy, our fears to Faith
Are turned, as we see:
Thus our beginning, (as one saith,)
Shews what our end will be.*

**The devils
garden.*

*The Chil-
dren eat of
the Enemies
Fruit.*

Now there was, on the other side of the Wall that fenced in the way up which *Christiana* and her Companions was to go a * Garden; and that Garden belonged to him whose was that *Barking Dog*, of whom mention was made before. And some of the Fruit-Trees that grew in that Garden shot their Branches over the Wall, and being mellow, they that found them did gather them up and oft eat of them to their hurt. So *Christiana's* Boys, as Boys are apt to do, being pleas'd with the Trees, and with the Fruit that did hang thereon, did Pluck them, and be-

gan to eat. Their mother did also chide them for so doing; but still the Boys went on.

Well, said she, my Sons, you Transgress, for that Fruit is none of ours: but she did not know that they did belong to the Enemy; the warrant you if she had, she would a been ready to die for fear. But that passed, and they went on their way. Now by that they were gon about two Bows shot from the place that led them into the way: they espyed two very ill-favoured ones coming down apace to meet them. With that *Christiana*, and *Mercie* her Friend, covered themselves with their Vails, and so kept on their Journey: The Children also went on before, so at last they met together. Then they that came down to meet them, came just up to the Women, as if they would imbrace them; but *Christiana* said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not *Christiana's* words; but began to lay hands upon them; at that *Christiana* waxing very wroth, spurned at them with her feet, *Mercie* also, as well as she could, did what she could to shift them. *Christiana* again, said to them, Stand back and be gon, for we have no Money to lose being Pilgrims as ye see, and such too as live upon the Charity of our Friends.

Two ill favoured ones.

They assault Christiana.

The pilgrims struggle with them.

The Second Part of

Ill-fa. Then said one of the two of the Men, we make no assault upon you for Money; but are come out to tell you, that if you will but grant one small request which we shall ask, we will make Women of you for ever.

Christ. Now *Christiana*, imagining what they should mean, made answer again, *We will neither hear nor regard, nor yield to what you shall ask. We are in haste, cannot stay, our Business is a Business of Life and Death.* So again she and her Companions made a fresh assay to go past them. But they letted them in their way.

Ill-fa. And they said, we intend no hurt to your lives, 'tis an other thing we would have.

Christ. Ay, quoth *Christiana*, you would have us Body and Soul, for I know 'tis for that you are come; but we will die rather upon the spot, then suffer our selves to be brought into such Snares as shall hazzard our well being hereafter. And with that they both *Shrieked* out, and cryed Murder, Murder: and so put themselves under those Laws that are provided for the Protection of Women. But the men still made their approach upon them, with design to prevail against them: They therefore cryed out again.

** 'Tis good
to cry out
when we
are assault-
ed.*

** Now they being, as I said, not far from the Gate in at which they came, their voice was heard from where they was thither: Wherefore some of the*
House

House came out, and knowing that it was *Christiana's* Tongue: they made haste to her relief. But by that they was got within sight of them, the Women was in a very great scuffle, the Children also stood crying by. Then did he that came in for their relief, *The Reliever comes.* call out to the Ruffins saying, What is that thing that you do? Would you make my Lords People to transgress? He also attempted to take them; but *The Ill-ones fly to the* they did make their escape over the Wall into the Garden of the Man, to *devill for* whom the great Dog belonged, so *releif.* the Dog became their Protector. This *Reliever* then came up to the Women, and asked them how they did. So they answered, we thank thy Prince, pretty well, only we have been somewhat affrighted, we thank thee also for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, *The Reliever talks to* this *Reliever* said as followeth: I marvelled much when you was entertained at the Women. the Gate above, being ye knew that ye were but weak Women, that you petitioned not the Lord there for a Conductor: Then might you have avoided these Troubles, and Dangers: For he would have granted you one.

Christ. *Alas said *Christiana*, we were so taken with our present blessing, **mark this.* that Dangers to come were forgotten by us; beside, who could have thought that

The Second Part of

that so near the Kings Palace there should have lurked such naughty ones: indeed it had been well for us had we asked our Lord for one; but since our Lord knew 'twould be for our profit, I wonder he sent not one along with us.

*We lose for
want of
asking for.*

Relie. It is not always necessary to grant things not asked for, lest by so doing they become of little esteem; but when the want of a thing is felt, it then comes, under, in the Eyes of him that feels it, that estimate, that properly is its due, and so consequently will be thereafter used. Had my Lord granted you a Conductor, you would not neither so have bewailed that over sight of yours in not asking for one, as now you have occasion to do. So, all things work for good, and tend to make you more wary.

Christ. Shall we go back again to my Lord, and confess our folly, and ask one?

Relie. Your Confession of your folly, I will present him with: To go back again, you need not. For in all places where you shall come, you will find no want at all, for in every of my Lord's Lodgings, which he has prepared for the reception of his Pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, he will be enquired of by them to do it for them: and 'tis a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the Pilgrims went on their way.

Ezek.
36. 37.

Mery

Mer. Then said *Mercy*, what a *The mi-*
sudden blank is here? I made account *stake of*
we had now been past all danger; *Mercy.*
and that we should never see sorrow
more.

Christ. Thy *Innocency*, my Sister,
said *Christiana* to *Mercy*, may excuse
thee much; but as for me, my fault is
so much the greater, for that I saw
this danger before I came out of the
Doors, and yet did not provide for it
where provision might a been had. I
am therefore much to be blamed.

*Christia-
na's Gult.*

Mer. Then said *Mercy*, how knew you
this before you came from home? pray open
to me this Riddle,

Christ. Why, I will tell you. Be-
fore I set Foot out of Doors, one Night,
as I lay in my Bed, I had a Dream a-
bout this. For methought I saw two
men, as like these as ever the World
they could look, stand at my Beds-feet,
plotting how they might prevent my Sal-
vation. I will tell you their very words.
They said, ('twas when I was in my
Troubles,) What shall we do with this
Woman? for she cries out waking and
sleeping for forgiveness, If she be suffered to
go on as she begins, we shall lose her as
we have lost her Husband. This you know
might a made me take heed, and have
provided when Provision might a been
had.

*Christia-
na's Dream
repeated.*

Mer.

The Second Part of

Mercy

Mercy. Well, said *Mercy*, as by this makes good neglect, we have an occasion ministred unto us to behold our own imperfections: So our Lord has taken occasion thereby, to make manifest the Riches of his Grace. For he, as we see, has followed us with un-asked kindness, and has delivered us from their hands that were stronger then we, of his meer good pleasure.

Part pag.
36.

Talk in the
Interpreters
house about
Christiana's
going on
pilgrimage.

† She knocks
at the
Door.

Thus now when they had talked away a little more time, they drew nigh to an House which stood in the way, which House was built for the relief of Pilgrims. As you will find more fully related in the first part of these Records of the *Pilgrims Progress*. So they drew on towards the House (the House of the Interpreter) and when they came to the Door, they heard a great talk in the House, they then gave ear, and heard, as they thought, *Christiana* mentioned by name. For you must know that there went along, even before her, a talk of her and her Childrens going on Pilgrimage. And this thing was the more pleasing to them, because they had heard that she was *Christian's* Wife; that Woman who was sometime ago so unwilling to hear of going on Pilgrimage. Thus therefore they stood still and heard the good people within commending her, who they little thought stood at the Door. † At last *Christiana* knocked as she had done at the Gate before. Now when she had knocked; there came to the Door

Door a young Damsel named *innocent*, and opened the Door and looked, and behold two Women was there.

Damsel. Then said the Damsel to them, *The door is opened to them by Innocent.*
 With whom would you speak in this Place?

Christ. *Christiana* answered, we understand that this is a Priviledged place for those that are become Pilgrims, and we now at this Door are such: Wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loth to night to go any further.

Damsel. Pray what may I call your name, that I may tell it to my Lord within?

Christ. My name is *Christiana*, I was the Wife of that Pilgrim that some years ago did Travel this way, and these be his four Children. This Maiden is also my Companion, and is going on Pilgrimage too.

Innocent. Then ran *Innocent* in (for that was her name) and said to those within, Can you think who is at the Door! There is *Christiana* and her Children, and her Companion, all waiting for entertainment here. * Then they * *Joy in the house of the Master.* So he came to the Door, and *Interpreter* looking upon her, he said. *Art thou that Christiana, whom Christian, the ana is turn-Good-man, left behind him, when he betook ed Pilgrims himself to a Pilgrims Life?*

Christ.

Christ. I am that Woman that was so hard-hearted as to slight my Husbands Troubles, and that left him to go on in his Journey alone, and these are his four Children; but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which also is written of the Man that said to his Son, go work to day in my Vineyard, and he said to his Father, I will not; but afterwards repented and went.

Mat. 21.
29.

Christ. Then said *Christiana*, So be it, Amen, God make it a true saying upon me, and grant that I may be found at the last, of him in peace without spot and blameless.

Inter. But why standest thou thus at the Door, come in thou Daughter of Abraham, we was talking of thee but now: For tidings have come to us before, how thou art become a Pilgrim. Come Children, come in; come Maiden, come in; so he had them all into the House.

*Old Saints
glad to see
the young
ones walk
in Gods
ways.*

So when they were within, they were bidden sit down and rest them, the which when they had done, those that attended upon the Pilgrims in the House, came into the Room to see them. And one smiled, and another smiled, and they all smiled for Joy that *Christiana* was become a Pilgrim. They also looked upon the Boys, they stroked them over the Faces with the Hand, in token of their kind reception of them: they also carried it lovingly to

Mercy.

Mercy, and bid them all welcome into their Masters House.

After a while, because Supper was not ready, * the Interpreter took them into his Significant Rooms, and shewed them what Christian, Christiana's Husband had seen sometime before. Here therefore they saw the Man in the Cage, the man and his Dream, the man that cut his way thorough his Enemies, and the Picture of the biggest of them all: together with the rest of those things that were then so profitable to Christian.

*The Significant Rooms.

This done, and after these things had been somewhat digested by Christiana, and her Company: the Interpreter takes them apart again, and has them first into a Room, where was a man that could look no way but downwards, with a Muck-rake in his hand. There stood also one over his head with a Celestial Crown in his Hand, and proffered to give him that Crown for his Muck-rake; but the man did neither look up, nor regard; but raked to himself the Straws, the small Sticks, and Dust of the Floor.

The man with the Muck-rake expounded.

Then said Christiana, I perswade myself that I know somewhat the meaning of this: For this is a Figure of a man of this World: Is it not, good Sir?

Inter. Thou hast said the right, said he, and his Muck-rake doth show his Carnal mind. And whereas thou seest him rather give heed to rake up Straws and Sticks, and the Dust of the Floor

The Second Part of

Floor, then to what he says that calls to him from above with the Celestial Crown in his Hand; it is to show, That Heaven is but as a Fable to some, and that things here are counted the only things substantial. Now whereas it was also shewed thee, that the man could look no way but downwards: It is to let thee know that earthly things when they are with Power upon Mens minds, quite carry their hearts away from God.

* Christia-
na's prayer
against the
Muck-rake.

Chris. *Then said Christiana, O! deliver me from this Muck-rake.*

Pro. 30. 8.

Inter. That Prayer said the Interpreter, has lain by till 'tis almost rusty: *Give me not Riches*, is scarce the Prayer of one of ten thousand. Straws, and Sticks, and Dust, with most, are the great things now looked after.

With that *Mercy*, and *Christiana* wept, and said, It is alas! too true.

When the Interpreter had shewed them this, he has them into the very best Room in the house, (a very brave Room it was) so he bid them look round about, and see if they could find any thing profitable there. Then they looked round and round: For there was nothing there to be seen but a very great Spider on the Wall: and that they overlook't.

Mer. *Then said Mercy, Sir, I see nothing; but Christiana held her peace.*

Inter.

The Pilgrims Progress.

41

Inter. But said the *Interpreter*, look again: she therefore lookt again and said, Here is not any thing, but an *ugly Spider*, who hangs by her Hands upon the Wall. Then said he, Is there but one *Spider* in all this spacious Room? Then the water stood in *Christiana's* Eyes, for she was a Woman quick of apprehension: and she said, Yes Lord, there is more here then one. Yea, and *Spiders*, whose Venom is far more destructive than that which is in her. *Talk about the Spider.* The *Interpreter* then looked pleasantly upon her, and said, Thou hast said the Truth. This made *Mercy* blush, and the Boys to cover their Faces. For they all began now to understand the Riddle.

Then said the *Interpreter* again, *The Spider taketh hold with her hands, as you see, and is in Kings Pallaces.* And wherefore is this recorded; but to show you, that how full of the Venome of Sin soever you be, yet you may by the hand of Faith lay hold of, and dwell in the best Room that belongs to the Kings House above? *Pro. 30.28. The Interpretation.*

Chris. I thought, said *Christiana*, of something of this; but I could not imagin it all. I thought that we were like *Spiders*, and that we looked like ugly Creatures, in what fine Room soever we were: But that by this *Spider*, this venomous and ill favoured Creature, we were to learn how to *act Faith*, that came not into my mind. And yet she has

has taken hold with her hands as I see and dwells in the best Room in the House. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their Eyes: Yet they looked one upon another, and also bowed before the Interpreter.

*Of the Hen
and Chick-
ens.*

He had them then into another Room where was a *Hen* and *Chickens*, and bid them observe a while. So one of the *Chickens* went to the Trough to drink, and every time she drank she lift up her head and her eyes towards Heaven. See, said he, what this little Chick doth, and learn of her to acknowledge whence your Mercies come, by receiving them with looking up. Yet again, said he, observe and look: So they gave heed, and perceived that the *Hen* did walk in a fourfold Method towards the *Chickens*. 1. She had a *common call*, and that she hath all day long. 2. She had a *special call*, and that she had but sometimes. 3. She had a *brooding note*. and 4. she had an *out-cry*.

Now, said he, compare this *Hen* to your King, and these *Chickens* to his Obedient ones. For answerable to her, himself has his Methods, which he walketh in towards his People. By his common call, he gives nothing, by his special call, he always has something to give, he has also a brooding voice, for them

Mat. 23. 37.

them that are under his Wing. and he has an out-cry, to give the Alarm when he seeth the Enemy come. I chose, my Darlings, to lead you into the Room were such things are, because you are Women, and they are easie for you.

Chris. And Sir, said *Christiana*, pray let us see some more: So he had them into the Slaughter-house, where was a Butcher a killing of a Sheep: And behold the Sheep was quiet, and took her Death patiently. Then said the Interpreter: You must learn of this Sheep, to suffer: And to put up wrongs without murmurings and complaints. Behold how quietly she takes her Death, and without objecting she suffereth her Skin to be pulled over her Ears. Your King doth call you his Sheep.

Of the Butcher and the Sheep.

After this, he led them into his Garden, where was great variety of Flowers: and he said, do you see all these? So *Christiana* said, yes. Then said he again, Behold the Flowers are divers in Stature, in Quality, and Colour, and Smell, and Virtue, and some are better then some: Also where the Gardiner has set them, there they stand, and quarrel not one with another.

Of the Garden.

Again he had them into his Field, which he had sowed with Wheat and Corn: but when they beheld, the tops of all was cut off, only the Straw remained. He said again, this Ground was Dunged, and Plowed, and Sowed;

Of the Field.

but

but what shall we do with the Crop? Then said *Christiana*, burn some and make muck of the rest. Then said the *Interpreter* again, Fruit you see is that thing you look for, and for want of that you condemn it to the Fire, and to be troden under foot of men: Beware that in this you condemn not your selves.

Of the Rob-
bin and the
Spider.

Then, as they were coming in from abroad, they espied a little *Robbin* with a great *Spider* in his mouth. So the *Interpreter* said, look here. So they looked, and *Mercy* wondred; but *Christiana* said, what a disparagement is it to such a little pretty Bird as the *Robbin-red-breast* is, he being also a Bird above many, that loveth to maintain a kind of Sociableness with men? I had thought they had lived upon crums of Bread, or upon other such harmless matter. I like him worse then I did.

The *Interpreter* then replied, This *Robbin* is an Emblem very apt to set forth some Professors by; for to fight they are as this *Robbin*, pretty of Note, Colour and Carriages, they seem also to have a very great Love for Professors that are sincere; and above all other to desire to sociate with, and to be in their Company, as if they could live upon the good Mans Crums. They pretend also that therefore it is, that they frequent the House of the Godly, and the appointments of the Lord: but when they are

are by themselves, as the Robbin, they can catch and gobble up Spiders, they can change their Diet, drink Iniquity, and swallow down Sin like Water.

So when they were come again into the House, because Supper as yet was not ready, *Christiana* again desired that the Interpreter would either show or tell of some other things that are Profitable.

Pray, and you will get at that which yet lies unrevealed.

Then the Interpreter began and said, The fatter the Sow is, the more she desires the Mire; the fatter the Ox is, the more gamefully he goes to the Slaughter; and the more healthy the lusty man is, the more prone he is unto Evil.

There is a desire in Women, to go neat and fine, and it is a comely thing to be adorned with that, that in Gods sight is of great price.

'Tis easier watching a night or two, then to sit up a whole year together: So 'tis easier for one to begin to profess well, then to hold out as he should to the end.

Every Ship-Master, when in a Storm, will willingly cast that over Board that is of the smallest value in the Vessel; but who will throw the best out first? none but he that seareth not God.

One leak will sink a Ship, and one Sin will destroy a Sinner.

He that forgets his Friend, is ungrateful unto him; but he that forgets his Saviour is unmerciful to himself.

He that leaves his Whole leaves nothing for him: Who leaves his He

The Second Part of

He that lives in Sin, and looks for Happiness hereafter, is like him that soweth Cockle, and thinks to fill his Barn with Wheat, or Barley.

If a man would live well, let him fetch his last day to him, and make it always his company-Keeper.

Whispering and change of thoughts, proves that Sin is in the World.

If the world which God sets light by, is counted a thing of that worth with men: what is Heaven that God commendeth?

If the Life that is attended with so many troubles, is so loth to be let go by us, What is the Life above?

Every Body will cry up the Goodness of Men; but who is there that is, as he should, affected with the Goodness of God?

We seldom sit down to Meat; but we eat, and leave. So there is in Jesus Christ more Merit and Righteousness then the whole World has need of.

When the Interpreter had done, he takes them out into his Garden again, and had them to a Tree whose inside was all rotten, and gone, and yet it grew and had Leaves. Then said Mercy, what means this? This Tree, said he, whose out-side is fair, and whose inside is rotten; is it to which many may be compared that are in the Garden of God: Who with their mouths speak high in behalf of God, but indeed will do nothing for him: Whose Leaves are fair;

fair; but their heart Good for nothing,
but to be *Tinder* for the Devils *Tinder-*
box.

Now Supper was ready, the Table
spread, and all things set on Board;
so they sate down and did eat when
one had given thanks. And the *Inter-*
preter did usually entertain those that
lodged with him with Musick at Meals,
so the Ministrrels played. There was
also one that did Sing. And a very
fine voice he had.

*They are at
Supper.*

His Song was this.

*The Lord is only my support,
And he that doth me feed:
How can I then want any thing
Whereof I stand in need?*

When the Song and Musick was
ended, the *Interpreter* asked *Christiana*,
what it was that at first did move her
thus to betake her self to a *Pilgrims*
Life?

Christiana answered. First, the loss
of my Husband came into my mind, at
which I was heartily grieved: but all
that was but natural Affection. Then
after that, came the Troubles, and Pil-
grimage of my Husband into my mind,
and also how like a Churl I had carried
it to him as to that. So guilt took
hold of my mind, and would have drawn
me into the *Pond*; but that oppor-
tunely I had a Dream of the well-being
of my Husband, and a Letter sent me
by

*Talk at
Supper.*

*A Repetiti-
on of Chri-
stiana's Ex-
perience.*

The Second Part of

by the King of that Country where my Husband dwells, to come to him. The Dream and the Letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition afore you set out of Doors?

Chris. Yes, a Neighbour of mine, one Mrs. *Timorous*. (She was a kin to him that would have perswaded my Husband to go back for fear of the Lions.) She all-to-be-fooled me; for, as she called it, my intended desperate adventure; she also urged what she could, to dishearten me to it, the hardships and Troubles that my Husband met with in the way; but all this I got over pretty well. But a Dream that I had, of two ill-lookt ones, that I thought did Plot how to make me miscarry in my Journey, that hath troubled me much: Yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, tho' I would not have every body know it, that between this and the Gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out Murder, and the two that made this assault upon us, were like the two that I saw in my Dream.

Then

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase, So he addressed himself to Mercy: and said unto her, *A question* And put to Mercy what moved thee to come hither Sweet-heart?

Mercy. Then Mercy blushed and trembled, and for a while continued silent.

Interpreter. Then said he, be not afraid, only believe, and speak thy mind.

Mer. So she began and said, Truly Sir, my want of Experience, is that that makes me covet to be in silence, and that also that fills me with fears of coming short at last. I cannot tell of Visions, and Dreams as my friend *Christiana* can; nor know I what it is to mourn for my refusing of the Counsel of those that were good Relations. *Mercys answer.*

Interpreter. What was it then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here, was packing up to be gone from our Town, I and another went accidentally to see her. So we knocked at the Door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her Husband, and then she up and told us, how she had seen him in a Dream, dwelling in a curious place among Immortals wearing a Crown, playing upon

a Harp, eating and drinking at his Princes Table, and singing Praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my Heart, if this be true, I will leave my Father and my Mother, and the Land of my Nativity, and will, if I may, go along with *Christiana*.

So I asked her further of the truth of these things, and if she would let me go with her: For I saw now that there was no dwelling, but with the danger of ruin, any longer in our Town. But yet I came away with a heavy heart, not for that I was unwilling to come away; but for that so many of my Relations were left behind. And I am come with all the desire of my heart, and will go if I may with *Christiana* unto her Husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth, Thou art a *Ruth*, who did for the love that she bore to *Naomi*, and to the Lord her God, leave Father and Mother, and the land of her Nativity to come out, and go with a People that she knew not heretofore. *The Lord recompence thy work, and full reward be given thee of the Lord God of Israel, under whose Wings thou art come to trust.*

Ruth 2.
11, 12

They address
themselves
for bed.

Now Supper was ended, and Preparations was made for Bed, the Women were laid singly alone, and the Boys

Boys by themselves. Now when *Mercy* was in Bed, she could not sleep for joy, for that now her doubts of missing at last, were removed further from her than ever they were before. So she lay blessing and Praising God who had had such favour for her.

*Mercy's
good nights
rest.*

In the Morning they arose with the Sun, and prepared themselves for their departure: But the *Interpreter* would have them tarry a while, for, said he, you must orderly go from hence. Then said he to the Damsel that at first opened unto them, Take them and have them into the Garden, to the Bath, and there wash them, and make them clean from the soil which they have gathered by travelling. Then *Innocent* the Damsel took them and had them into the Garden, and brought them to the Bath, so she told them that there they must wash and be clean, for so her Master would have the Women to do that called at his House as they were going on *Pilgrimage*. They then went in and washed, yea they and the Boys and all, and they came out of that Bath not only sweet, and clean; but also much enlivened and strengthened in their Joynts: So when they came in, they looked fairer a deal, than when they went out to the washing.

*The Bath
Sanctification.*

*They washed
in it.*

When they were returned out of the Garden from the Bath, the *Interpreter* took them and looked upon them and said unto them, fair as the Moon. Then

*They are
sealed.*

Exo. 13. 8,
9, 10.

he called for the *Seal* wherewith they used to be *Sealed* that were washed in his *Bath*. So the *Seal* was brought, and he set his *Mark* upon them, that they might be known in the *Places* whither they were yet to go: Now the seal was the contents and sum of the *Passover* which the Children of *Israel* did eat when they came out from the *Land of Egypt*: and the mark was set betwixt their *Eyes*. This seal greatly added to their *Beauty*, for it was an *Ornament* to their *Faces*. It also added to their gravity, and made their *Countenances* more like them of *Angels*.

*They are
clothed.*

*True humi-
lity.*

Then said the *Interpreter* again to the *Damsel* that waited upon these *Women*, Go into the *Vestry* and fetch out *Garments* for these *People*: So she went and fetched out white *Rayment*, and laid it down before him, so he commanded them to put it on. *It was fine Linnen, white and clean.* When the *Women* were thus adorned they seemed to be a *Terror* one to the other; For that they could not see that glory each one on her self, which they could see in each other. Now therefore they began to esteem each other better than themselves. For you are fairer than I am, said one, and you are more comely than I am, said another. The *Children* also stood amazed to see into what *fashion* they were brought.



Behold here how the Slothfull are a Signe,
 Hung up, cause hely waye they did decline.
 See here too how the Child doth play & man
 As weak grow strong when Great heart leads
 the Van.



The Pilgrims Progress.

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The Interpreter then called for a *Man-servant* of his, one *Great-heart*, and bid him take *Sword*, and *Helmet* and *Shield*, and take these my *Daughters*, said he, and conduct them to the House called *Beautiful*, at which place they will rest next. So he took his *Weapons*, and went before them, and the Interpreter said, God speed. Those also that belonged to the Family sent them away with many a good wish. So they went on their way, and Sung.

*This place has been our second Stage,
Here we have heard and seen
Those good things that from Age to Age,
To others hid have been.*

*The Dunghil-raker, Spider, Hen,
The Chicken too to me
Hath taught a Lesson, let me then
Conformed to it be.*

*The Butcher, Garden and the Field,
The Robbin and his bait,
Also the Rotten-tree doth yield
Me Argument of weight*

*To move me for to watch and pray,
To strive to be sincere,*

*To take my Cross up day by day,
And serve the Lord with fear.*

Now I saw in my Dream that this went on, and *Great-heart* went before them, so they went and came to the place where *Christians Burthen* fell off his Back, and tumbled into a Sepulchre. Here then they made a pause, and here also

I part pag.

54.

The Second Part of

they blessed God. Now said *Christiana*, it comes to my mind what was said to us at the Gate, to wit, that she should have Pardon, by *Word* and *Deed*; by word, that is, by the promise; by *Deed*, to wit, in the way it was obtained. What the promise is, of that I know something: But what is it to have Pardon by deed, or in the way that it was obtained, *Mr. Great-heart*, I suppose you know; wherefore if you please let us hear your discourse thereof.

A comment upon what was said at the Gate, or a discourse of our being justified by Christ.

Great-heart. Pardon by the deed done, is Pardon obtained by some one, for another that hath need thereof: Not by the Person pardoned, but in the way, saith another, in which I have obtained it. So then to speak to the question more large, The pardon that you and *Mercy* and these Boys have attained, was obtained by another, to wit, by him that let you in at the Gate: And he hath obtain'd it in this double way. He has performed Righteousness to cover you, and spilt blood to wash you in.

Chris. But if he parts with his Righteousness to us: What will he have for himself?

Great-heart. He has more Righteousness than you have need of, or than he needeth himself.

Chris. Pray make that appear.

Great

Great-heart. With all my heart, but first I must premise that he of whom we are now about to speak, is one that has not his Fellow. He has two Natures in one Person, plain to be distinguished, impossible to be divided. Unto each of these Natures a Righteousness belongeth, and each Righteousness is essential to that Nature. So that one may as easily cause the Nature to be extinct, as to separate its Justice or Righteousness from it. Of these Righteousnesses therefore, we are not made partakers so, as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these there is a Righteousness which this Person has, as these two Natures are joyned in one. And this is not the Righteousness of the *God head*, as distinguished from the *Manhood*; nor the Righteousness of the *Manhood*, as distinguished from the *God head*; but a Righteousness which standeth in the Union of both Natures: and may properly be called, the Righteousness that is essential to his being prepared of God to the capacity of the Mediatory Office which he was to be intrusted with. If he parts with his first Righteousness, he parts with his *God head*; if he parts with his second Righteousness, he parts with the purity of his *Manhood*; if he parts with this third, he parts with that perfection that capacitates him to the office of Mediation. He has there-

Rom. 5.
19.

fore to another Righteousness which standeth in *performance*, or obedience to a revealed Will: And that is it that he puts upon Sinners, and that by which their Sins are covered. Wherefore he saith, *as by one mans disobedience many were made Sinners: So by the obedience of one shall many be made Righteous.*

Christ. But are the other Righteousnesses of no use to us?

Great heart. Yes, for though they are essential to his Natures and Office, and so cannot be communicated unto another, yet it is by Virtue of them that the Righteousness that justifies, is for that purpose efficacious. The Righteousness of his God-head gives Virtue to his Obedience; the Righteousness of his Man-hood giveth capability to his obedience to justify, and the Righteousness that standeth in the Union of these two Natures to his Office, giveth Authority to that Righteousness to do the work for which it is ordained.

So then, here is a Righteousness that Christ, as God, has no need of, for he is God without it: here is a Righteousness that Christ, as Man, has no need of to make him so, for he is perfect Man without it. Again, here is a Righteousness that Christ as God man has no need of, for he is perfectly so without it. Here then is a Righteousness that Christ, as God, as Man, as God-man has no need of, with Reference to himself.

self, and therefore he can spare it, a justifying Righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence 'tis called the *gift of Righteousness*. This Righteousness, since Christ Jesus the Lord, has made himself under the Law, *must* be given Rom. 5. away: For the Law doth not only 17. bind him that is under it, *to do justly*; but to use Charity: Wherefore he *must*, he *ought* by the Law, if he hath two Coats, to give one to him that has none. Now our Lord hath indeed *two Coats*, one for himself, and one to spare: Wherefore he freely bestows one upon those that have none. And thus *Christiana*, and *Mercy*, and the rest of you that are here, doth your Pardon come by *deed*, or by the work of another man? Your Lord Christ is he that has worked, and given away what he wrought for to the next poor Beggar he meets.

But again, in order to Pardon by *deed*, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just Curse of a Righteous Law: Now from this Curse we must be justified by way of Redemption, a price being paid for the harms we have done, and this is by the Blood of your Lord: Who came and stood in your place, and stead, and died your Death for your Transgressions, Thus has he ransomed you from your Trans- Ro. 4. 24.
gressions.

Gala. 13.
13.

*Christiana
affected
with this
way of Re-
demption.*

** How the
Strings that
bound Chri-
stians burden
to him were
cut.*

*How affecti-
on to Christ
is begot in
the Soul.*

gressions by Blood, and covered your polluted and deformed Souls with Righteousness : For the sake of which, God passeth by you, and will not hurt you, when he comes to Judge the World.

Chris. *This is brave. Now I see that there was something to be learnt by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind, and my Children do you remember it also. But, Sir, was not this it that made my good Christians Burden fall from off his Shoulder, and that made him give three leaps for Joy?*

Great-heart. * Yes, 'twas the belief of this, that cut those Strings that could not be cut by other means, and 'twas to give him a proof of the Virtue of this, that he was suffered to carry his Burden to the Cross.

Chris. *I thought so, for tho' my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am perswaded by what I have felt, tho' I have felt but little as yet, that if the most burdened Man in the World was here, and did see and believe, as I now do, 'twould make his heart the more merry and blithe.*

Great-heart. There is not only comfort, and the ease of a Burden brought to us, by the sight and Consideration of these ; but an indeared Affection begot in us by it : For who can, if he doth but once think that Pardon comes,

not

not only by promise, but thus; but be affected with the way and means of his Redemption, and so with the man that hath wrought it for him?

Chris. True, methin's it makes my Heart bleed to think that he should bleed for me. Oh! thou loving one, Oh! thou Blessed one. Thou deservest to have me, 54. thou hast bought me: Thou deservest to have me all, thou hast paid for me ten thousand times more than I am worth. No marvel that this made the Water stand in my Husbands Eyes, and that it made him trudge so nimbly on, I am perswaded he wished me with him; but vile wretch, that I was, I let him come all alone. O Mercy, that thy Father and Mother were here, yea, and Mrs. Timorous also. Nay I wish now with all my Heart, that here was Madam Wanton too. Surely, surely, their Hearts would be affected, nor could the fear of the one, nor the powerful Lusts of the other, prevail with them to go home again, and to refuse to become good Pilgrims.

Great heart. You speak now in the warmth of your Affections, will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There was that stood by, and that saw the Blood run from his Heart to the Ground, and yet was so far off this, that instead of lamenting, they laughed at him, and instead of becoming his Disciples, did harden their

To be affected with Christ and wish what he has done is nothing special.

The Second Part of

their Hearts against him. So that all that you have my Daughters, you have by a peculiar impression made by a Divine contemplating upon what I have spoken to you. Remember that 'twas told you, that the Hen by her common call, gives no meat to her Chickens. This you have therefore by a special Grace.

Now I saw still in my Dream, that they went on until they were come to the place that *Simple*, and *Sloth* and *Presumption* lay and slept in, when *Christian* went by on Pilgrimage. And behold they were hanged up in Irons a little way off on the other-side.

Simple and Sloth and Presumption hanged, and why.

Mercy. Then said *Mercy* to him that was their Guide, and Conductor, What are those three men? and for what are they hanged there?

Great-heart. These three men, were Men of very bad Qualities, they had no mind to be Pilgrims themselves, and whosoever they could they hindred; they were for *Sloth* and *Folly* themselves, and whoever they could perswade with, they made so too, and withal taught them to presume that they should do well at last. They were asleep when *Christian* went by, and now you go by they are hanged.

Mercy. But could they perswade any to be of their Opinion?

Great-heart. Yes, they turned several out of the way. There was *Slowpace* that they perswaded to do as they.

They

They also prevailed with one *Short-wind*, with one *No-heart*, with one *Linger-after-lust*, and with one *Sleepy-head*, and with a young Woman her name was *Dull*, to turn out of the way and become as they. Besides, they brought up an ill report of your Lord, perswading others that he was a task-Master. They also brought up an evil report of the good Land, saying, 'twas not half so good as some pretend it was: They also began to vilifie his Servants, and to count the very best of them meddlesome, troublesome busie-Bodies: Further, they would call the Bread of Gods, *Husks*; the Comforts of his Childrens, *Fancies*, the Travel and Labour of Pilgrims, things to no purpose.

Chris. Nay, said Christiana, if they were such, they shall never be bewailed by me, they have but what they deserve, and I think it is well that they hang so near the Highway that others may see and take warning. But had it not been well if their Crimes had been engraven in some Plate of Iron or Brass, and left here, even where they did their Mischiefs, for a caution to other bad Men?

Great-heart. So it is, as you well may perceive if you will go a little to the Wall.

Mercy. No no, let them hang and their Names Rot, and their Crimes live for ever against them; I think it a high favour that they were hanged afore we came hither,

hither, who knows else what they might a done
to such poor Women as we are? Then she
turned it into a Song, saying,

Now then, you three, hang there and be a Sign
To all that shall against the Truth combine:
And let him that comes after, fear this end,
If unto Pilgrims he is not a Friend.
And thou my Soul of all such men beware,
That unto Holiness Opposers are.

1 Part pag.
61.

Ezek. 34.
18.

'Tis difficult
get.ing of
good Do-
ctrine in er-
roneous
Times.

Thus they went on till they came at
the foot of the Hill Diffic'ly. Where
again their good Friend, Mr. Great
heart, took an occasion to tell them of
what happened there when Christian
himself went by. So he had them first
to the Spring. Lo, saith he, *This is the*
Spring that Christian drank of, before
he went up this Hill, and then 'twas
clear and good; but now 'tis Dirty
with the feet of some that are not de-
sirous that Pilgrims here should quench
their Thirst: Thereat Mercy said, *And*
why so envious too? But said their Guide,
It will do, if taken up, and put into a
Vessel that is sweet and good; for then
the Dirt will sink to the bottom, and
the Water come out by it self more
clear: Thus therefore *Christiana* and her
companions were compelled to do. They
took it up, and put it into an Earthen-pot
and so let it stand till the Dirt was gone
to the bottom, and then they drank
thereof.

Next.

Next he shewed them the two *by-ways* that were at the foot of the Hill, where ** Bypaths* Formality and Hypocrisie, lost themselves. *tha barred up* And, said he, these are dangerous *will not keep* Paths: Two were here cast away when *all from go-* Christian came by. ** And although, as ing in them* you see, these ways are since stopt up with Chains, Posts and a Ditch: Yet there *1 Part pag.* are that will chuse to adventure here, rather than take the pains to go up this Hill. 62.

Christiana. *The way of Transgressors is* Pro. 13. *hard. 'Tis a wonder that they can get into those* 15. *ways, without danger of breaking their* Necks.

Great-heart. They will venture, yea, if at any time any of the Kings Servants doth happen to see them, and doth call unto them, and tell them that they are in the wrong ways, and do bid them beware the danger. Then they will railingly return them answer and say, *As for the Word that thou hast spoken unto us in the* Jer 44. 16. *name of the King, we will not hearken un-* 17. *to thee; but we will certainly do whatsoever* thing goeth out of our own Mouths, &c. Nay if you look a little farther, you shall see that these ways, are made cautionary enough, not only by these Posts and Ditch and Chain; but also by being hedged up. Yet they will chuse to go ** The reason* there. *why some do*

Christiana. ** They are Idle, they love not* *chuse to go in* *to take Pains, up-hill-way is unpleasant to* *by-waies.* *them. So it is fulfilled un. o them as it* *is written. The way of the slothful man* Pro. 15. *is* 19.

is a Hedge of Thorns. Yea, they will rather chuse to walk upon a Snare, then to go up this Hill, and the rest of this way to the City.

The Hill
puts the Pilgrims to it.

They sit in
the Arbour.

Then they set forward and began to go up the Hill, and up the Hill they went; but before they got to the top, *Christiana* began to Pant, and said, I dare say this is a breathing Hill, no marvel if they that love their ease more than their Souls, chuse to themselves a sinoo-ther way. Then said *Mercy*, I must sit down, also the least of the Children began to cry. Come, come, said *Great-heart*, sit not down here, for a little above is the Princes Arbour. Then took he the little Boy by the Hand, and led him up thereto.

1 Part pag.
62, 63.

Mat. 11.
28.

When they were come to the Arbour they were very willing to sit down, for they were all in a pelting heat. Then said *Mercy*, How sweet is rest to them that Labour? And how good is the Prince of Pilgrims, to provide such resting places for them? Of this Arbour I have heard much; but I never saw it before. But here let us beware of sleeping: For as I have heard, for that it cost poor *Christian* dear.

The little
Boys answer
to the guide,
and also to
Mercy.

Then said Mr. *Great-heart* to the little ones, Come my preety Boys, how do you do? what think you now of going on Pilgrimage? Sir, said the least, I was almost beat out of heart; but I thank you for lending me a hand at my need. And I remember now what my Mother

ther has told me, namely, That the way to Heaven is as up a Ladder, and the way to Hell is as down a Hill. But I had rather go up the Ladder to Life, then down the Hill to Death.

Then said *Mercy*, But the Proverb is, *To go down the Hill is easie*: But *James* said (for that was his Name) The day is coming when in my Opinion, going down Hill will be the hardest of all. 'Tis a good Boy, said his Master, thou hast given her a right answer. Then *Mercy* smiled, but the little Boy did blush.

Which is hardest up Hill or down Hill.

Chris. Come, said *Christiana*, will you eat a bit, a little to sweeten your Mouths, while you sit here to rest your Legs? For I have here a peice of Pomgranate which Mr. *Interpreter* put in my Hand, just when I came out of his Doors; he gave me also a piece of an Honey-comb, and a little Bottle of Spirits. I thought he gave you something, said *Mercy*, because he called you a to-side. Yes, so he did, said the other, But *Mercy*, It shall still be as I said it should; when at first we came from home: Thou shalt be a sharer in all the good that I have, because thou so willingly didst become my Companion. Then she gave to them, and they did eat, both *Mercy*, and the Boys. And said *Christiana* to Mr. *Great-heart*, Sir will you do as we? But he answered, You are going on Pilgrimage, and presently I shall return; much good may what

They refresh themselves.

what you have, do to you. At home I eat the same every day. Now when they had eaten and drank, and had chatted a little longer, their guide said to them, The day wears away, if you think good, let us prepare to be going. So they got up to go, and the little Boys went before; but *Christiana* forgot to take her Bottle of Spirits with her, so she sent her little Boy back to fetch it. Then said *Mercy*, I think this is a *losing* Place. Here *Christian* lost his *Role*, and here *Christiana* left her Bottle behind her: Sir what is the cause of this? so their guide made answer and said, The cause is *sleep*, or *forgetfulness*; some *sleep*, when they should keep *awake*; and some *forget*, when they should *remember*; and this is the very cause, why often at the resting places, some Pilgrims in some things come off losers. Pilgrims should watch and remember what they have already received under their greatest enjoyments: But for want of doing so, oft times their rejoycing ends in Tears, and their Sun-shine in a Cloud: Witness the story of *Christian* at this place.

*Christiana
forgets her
Bottle of Spi-
rits.*

Mark this.

*Part page
65.*

When they were come to the place where *Mistrust* and *Timorous* met *Christian* to perswade him to go back for fear of the Lions, they perceived as it were a Stage, and before it towards the Road, a broad plate with a Copy of Verses written thereon, and under-
neath

neath, the reason of the raising up of that Stage in that place, rendred. The Verses were these.

*Let him that sees this Stage take heed,
Unto his Heart and Tongue:
Lest if he do not, here he speed
As some have long ago.*

The words underneath the Verses were. *This Stage was built to punish such upon, who through Timorousness, or Mistrust, shall be afraid to go farther on Pilgrimage. Also on this Stage both Mistrust, and Timorous were burned thorough the Tongue with an hot Iron, for endeavouring to hinder Christian in his Journey.*

Then said Mercy. This is much like to the saying of the beloved, *What shall be given unto thee? or what shall be done unto thee thou false Tongue? sharp Arrows of the mighty, with Coals of Juniper.* Psal. 120. 3, 4.

So they went on, till they came within sight of the Lions. Now Mr. Great-heart was a strong man, so he was not afraid of a Lion. But yet when they were come up to the place where the Lions were, the Boys that went before, were now glad to cringe behind, for they were afraid of the Lions, so they stept back and went behind. At this their guide smiled, and said, *How now my Boys, do you love to go before when no danger doth approach,* and

The Second Part of

and love to come behind so soon as the Lions appear?

Now as they went up, Mr. *Great-heart* drew his Sword with intent to make a way for the Pilgrims in spite of the Lions. Then there appeared one, that it seems, had taken upon him to back the Lions. And he said to the Pilgrims guide, What is the cause of your coming hither? Of Grim the Giant, and of his backing the Lions. Now in the name of that man was *Grim* or *Bloody man*, because of his slaying of Pilgrims, and he was of the race of the *Gyants*.

Great-heart. Then said the *Pilgrims* guide, these Women and Children, are going on Pilgrimage, and this is the way they must go, and go it they shall in spite of thee and the Lions.

Grim. This is not their way, neither shall they go therein. I am come forth to with stand them, and to that end will back the Lions.

Now to say truth, by reason of the fierceness of the Lions, and of the *Grim-Carriage* of him that did back them, this way had of late lain much un-occupied, and was almost all grown over with Grass.

Christiana. Then said *Christiana*, Tho' the High-ways have been unoccupied heretofore, and tho' the Travellers have been made in time past, to walk thorough by-Paths, it must not be so now I am risen, Now I am Risen a Mother in Israel.

Judg. 5, 6,
7.

Grim

Grim. Then he swore by the Lions, but it should; and therefore bid them turn aside, for they should not have passage there.

Great-heart. But their guide made first his Approach unto *Grim*, and laid so heavily at him with his Sword, that he forced him to a retreat.

Grim. Then said he (that attempted to back the Lions) will you slay me upon mine own Ground ?

Great-heart. 'Tis the Kings High-way *A fight be-* that we are in, and in his way it is *twixt Grim* that thou hast placed thy Lions; but *and Great-* these Women and these Children, tho' *heart.* weak, shall hold on their way in spite of thy Lions. And with that he gave him again a down-right blow, and brought him upon his Knees. With this blow he also broke his Helmer, and with the next he cut off an Arm. Then did the *Giant Roar* so hideously, that his Voice frightened the Women, and yet they were glad to see him lie sprawling upon the *The Victory.* Ground. Now the Lions were chained, and so of themselves could do nothing. Wherefore when old *Grim* that intended to back them was dead, Mr. *Great-heart* said to the Pilgrims, Come now and follow me, and no hurt shall happen to you from the Lions. They therefore went on; but the Women trembled as they passed by them, the Boys also look't as if they would die; but they all got by without further hurt.

*They pass by
the Lyons,*

Now

*They come to
the Porters
Lodge.*

Now then they were within sight of the Porters Lodge, and they soon came up unto it; but they made the more haste after this to go thither, because 'tis dangerous travelling there in the Night. So when they were come to the Gate, the guide knocked, and the Porter cried, *who is there*; but as soon as the Guide had said *it is I*, he knew his Voice and came down. (For the Guide had oft before that, came thither as a Conductor of Pilgrims (when he was came down, he opened the Gate, and seeing the Guide standing just before it (for he saw not the Women, for they were behind him) he said unto him, How now Mr. *Great-heart*, what is your business here so late to Night? I have brought, said he, some Pilgrims hither, whereby my Lords Commandment they must Lodge. I had been here some time ago, had I not been opposed by the Giant that did use to back the Lyons. But I after a long and tedious combat with him, have cut him off, and have brought the Pilgrims hither in safety.

*Great-heart at-
tempts to go
back.*

Porter. Will you not go in, and stay till Morning?

Great heart. No, I will return to my Lord to night,

Christiana. Oh Sir, I know not how to be willing you should leave us in our Pilgrimage, you have been so faithful, and so loving to us, you have fought so stoutly for us, you have been so hearty
in

*The Pilgrims
implore his
company still.*

in counselling of us, that I shall never forget your favour towards us.

Mercy. Then said *Mercy*, O that we might have thy Company to our Journeys end? How can such poor Women as we, hold out in a way so full of Troubles as this way is, without a Friend, and Defender?

James. Then said *James*, the youngest of the Boys, Pray Sir be perswaded to go with us and help us, because we are so weak, and the way so dangerous as it is.

Great-heart. I am at my Lords Commandment. If he shall allot me to be your Guide quite thorough, I will willingly wait upon you; but here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to have gon quite thorough with you, and he would have granted your request. However, at present I must withdraw, and so good *Christiana*, *Mercy*, and my brave Children, Adieu.

Then the Porter, Mr. Watchful, asked *Christiana* of her Country, and of her Kindred, and she said, I came from the City of Destruction, I am a Widow Woman, and my Husband is dead, his name was Christian the Pilgrim. How said the Porter, was he your Husband? Yes, said she, and these are his Children: and this, pointing to *Mercy*, is one of my Towns Women. Then the Porter rang his Bell, as at such times

*Help lost
for want of
asking for.*

Part pag.

70.

Christiana

makes her

self known to

the Porter, he

tells it to a

damsel.

he

*Joy at the
noise of the
Pilgrims
coming.*

he is wont and there came to the Door one of the Damsels, whose Name was *humble-mind*. And to her the Porter said, Go tell it within that *Christiana* the Wife of *Christian* and her Children are come hither on Pilgrimage. She went in therefore and told it. But Oh what a Noise for gladness was there within, when the Damsel did but drop that word out of her Mouth?

*Christians
love is kindled at the
sight of one
another.*

So they came with hast to the Porter, for *Christiana* stood still at the Door; then some of the most grave, said unto her, Come in *Christiana*, come in thou Wife of that Good Man, come in thou Blessed Woman, come in with all that are with thee. So she went in, and they followed her that were her Children, and her Companions. Now when they were gone in, they were had into a very large Room, where they were bidden to sit down: So they sat down, and the chief of the House was called to see, and welcom the Guests. Then they came in, and understanding who they were, did Salute each one with a kisse, and said, Welcom ye Vessels of the Grace of God, welcom to us your Friends.

Now because it was somewhat late, and because the Pilgrims were weary with their Journey, and also made faint with the sight of the Fight, and of the terrible Lyons: Therefore they desired as soon as might be, to prepare

pare to go to Rest. Nay, said those of the Family, refresh your selves first with a Morfel of Mear. For they had prepared for them a Lamb, with the accustomed Sauce belonging thereto. For the Porter had heard before of their coming, and had told it to them within. So when they had Supped, and ended their Prayer with a Psalm, they desired they might go to rest. But let us, said *Christiana*, if we may be so bold as to chuse, be in that Chamber that was my Husbands, when he was here. So they had them up thither, and they lay all in a Room. When they were at Rest, *Christiana* and *Mercy* entred into discourse about things that were convenient.

Exo. 12.
38.

Joh. I. 29.

I Part pag.
82.

Chris. Little did I think once, that when my Husband went on Pilgirmage I should ever as followed.

Christs Eosome is for all Pilgrims.

Mercy. And you as little thought of lying in his Bed, and in his Chamber to Rest, as you do now.

Chris. And much less did I ever think of seeing his Face with Comfort, and of Worshipping the Lord the King, with him, and yet now I believe I shall.

Mercy. Hark, don't you hear a Noise?

Christiana. Yes, 'tis as I believe a Noise of Musick, for Joy that we are here.

Mer. Wonderful! Musick in the House, Musick in the Heart, and Musick also in Heaven, for joy that we are here.

E

Thus

Mercy did
laugh in her
sleep.

Mercy's
Dream.

What her
dream was

Ezek. 16.
8, 9, 10, 11.

Thus they talked a while, and then betook themselves to sleep; so in the morning, when they were awake *Christiana* said to *Mercy*.

Chris. What was the matter that you did laugh in your sleep to Night? I suppose you was in a Dream?

Mercy. So I was, and a sweet Dream it was; but are you sure I laughed?

Christiana. Yes, you laughed heartily; But prsthee *Mercy* tell me thy Dream?

Mercy. I was a Dreamed that I sat all alone in a Solitary place, and was bemoaning of the hardness of my Heart. Now I had not sat there long, but methought many were gathered about me to see me, and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my Heart. At this, some of them laughed at me, some called me Fool, and some began to thrust me about. With that, methought I looked up, and saw one coming with Wings towards me. So he came directly to me, and said *Mercy*, what aileth thee? Now when he had heard me make my complaint; he said, Peace be to thee? he also wiped mine Eyes with his Hankerchief, and clad me in Silver and Gold; he put a Chain about my Neck, and Ear-rings in mine Ears, and a beautiful Crown upon my Head. Then he took me by the Hand, and said *Mercy*, come after me. So he went up, and I followed, till we came at a Golden Gate.

Gate. Then he knocked, and when they within had opened, the man went in and I followed him up to a Throne, upon which one sat, and he said to me, *welcome Daughter*. The place looked bright, and twinkling like the Stars, or rather like the Sun, and I thought that I saw your Husband there, so I awoke from my Dream. But did I laugh?

Christiana. Laugh! Ay, and well you might to see your self so well. For you must give me leave to tell you, that I believe it was good a Dream, and that as you have begun to find the first part true, so you shall find the second at last. God speaks once, yea twice, yet man perceiveth it not, Job. 33. 14, in a Dream, in a Vision of the Night, 15. when deep sleep falleth upon men, in slumbring upon the Bed. We need not, when a-Bed, lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his Voice. Our Heart oft times wakes when we sleep, and God can speak to that, either by Words, by Proverbs, by Signs and Similitudes, as well as if one was awake.

Mercy. Well I am glad of my Dream, for I hope ere long to see it fulfilled. *Mercy glad to the making of me laugh again.*

Christiana. I think it is now time to rise and to know what we must do?

Mercy. Pray, if they invite us to stay a while, let us willingly accept of the proffer. I am the willinger to stay a while here, to grow better acquainted with

with these Maids; methinks *Prudence*, *Piety* and *Charity*, have very comly and sober Countenances.

Chris. We shall see what they will do. So when they were up and ready, they came down. And they asked one another of their rest, and if it was Comfortable, or not?

Mer. Very good, said *Mercy*. It was one of the best Nights Lodging that ever I had in my Life.

*They stay
here some
time.*

Then said *Prudence*, and *Piety*, If you will be perswaded to stay here a while, you shall have what the House will afford.

*Prudence
desires to
catechise
Christianas
Children.*

Charity. Ay, and that with a very good will said *Charity*. So they consented, and stayed there about a Month or above: And became very Profitable one to another. And because *Prudence* would see how *Christiana* had brought up her Children, she asked leave of her to Catechise them: So she gave her free consent. Then she began at the youngest whose Name was *James*.

*James Cate-
chised.*

Pru. And she said, Come *James*, canst thou tell who made thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy. And canst thou tell who saves thee?

Jam. God the Father, God the Son, and God the Holy Ghost.

Pru. Good Boy still. But how doth God the Father save thee?

Jam. By his Grace.

Pru.

Pru. How doth God the Son save thee?

Jam. By his Righteousness, Death, and Blood, and Life.

Pru. And how doth God the Holy Ghost save thee?

Jam. By his Illumination, by his Renovation, and by his Preservation.

Then said *Prudence* to *Christiana*, You are to be commended for thus bringing up your Children. I suppose I need not ask the rest these Questions, since the youngest of them can answer them so well. I will therefore now apply my self to the Youngest next.

Prudence. Then she said, Come *Joseph*, (for his Name was *Joseph*) will you let me Catechise you?

Joseph catechised.

Joseph. with all my Heart.

Pru. What is Man?

Joseph. A Reasonable Creature, so made by God, as my Brother said.

Pru. What is supposed by this Word, saved?

Joseph. That man by Sin has brought himself into a State of Captivity and Misery.

Pru. What is supposed by his being saved by the Trinity?

Joseph. That Sin is so great and mighty a Tyrant, that none can pull us out of its clutches but God, and that God is so good and loving to man, as to pull him indeed out of this Miserable State.

Pru. What is Gods design in saving of poor Men?

The Second Part of

Joseph. The glorifying of his Name, of his Grace, and Justice, &c. And the everlasting Happiness of his Creature.

Pru. Who are they that must be saved?

Joseph. Those that accept of his Salvation.

Good Boy *Joseph*, thy Mother has taught thee well, and thou hast hearkened to what she has said unto thee.

Then said *Prudence* to *Samuel*, who was the eldest but one.

Prudence. Come *Samuel*, are you willing that I should Catechise you also?

Samuel
Catechised.

Sam. Yes, forsooth, if you please.

Pru. What is Heaven?

Sam. A palace, and State most blessed, because God dwelleth there.

Pru. What is Hell?

Sam. A Place and State most woful, because it is the dwelling place of Sin, the Devil, and Death.

Prudence. Why wouldst thou go to Heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me, that I can by no means here enjoy.

Pru. A very good Boy also, and one that has learned well.

Then

Then she addressed her self to the eldest, whose Name was *Matthew*, and she said to him, Come *Matthew*, shall I also Catechise you?

Mat. With a very good will.

Pru. I ask then, if there was ever any *Matthew* thing that had a being, antecedent to, or before God? *Catechised.*

Mat. No, for God is Eternal, nor is there any thing excepting himself, that had a being until the beginning of the first day. For in six days the Lord made Heaven and Earth, the Sea and all that in them is.

Pru. What do you think of the Bible?

Mat. It is the Holy Word of God.

Pru. Is there nothing Written therein, but what you understand?

Mat. Yes, a great deal.

Pru. What do you do when you meet with such places therein, that you do not understand?

Mat. I think God is wiser then I. I pray also that he will please to let me know all therein that he knows will be for my good.

Pru. How believe you as touching the Resurrection of the Dead?

Mat. I believe they shall rise, the same that was buried: The same in Nature, tho' not in Corruption. And I believe this upon a double account. First, because God has promised it. Secondly, because he is able to perform it.

*Prudences
constituted up-
on the Cate-
chising of the
Boys.*

Then said *Prudence* to the Boys, You must still hearken to your Mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others, for for your sakes do they speak good things. Observe also and that with carefulness, what the Heavens and the Earth do teach you ; but especially be much in the Meditation of that Book that was the cause of your Fathers becoming a Pilgrim. I for my part, my Children, will teach you what I can while you are here, and shall be glad if you will ask me Questions that tend to Godly edifying.

*Mercy has
a sweet
heart.*

Now by that these Pilgrims had been at this place a week, *Mercy* had a Visitor that pretended some good Will unto her, and his name was Mr. *Brisk* ; A man of some breeding, and that pretended to Religion ; but a man that stuck very close to the World. So he came once or twice, or more to *Mercy*, and offered love unto her. Now *Mercy* was of a fair Countenance, and therefore the more alluring.

*Mercies
temper.*

Her mind also was, to be always busy of her self in doing, for when she had nothing to do for her self, she would be making of Hose and Garments for others, and would bestow them upon them that had need. And Mr. *Brisk* not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her
never

never Idle. I will warrant her a good Huswife, quoth he to himself.

* Mercy then revealed the business to the Maidens that were of the House, and enquired of them concerning him: for they did know him better then she. So they told her that he was a very busie Young-Man, and one that pretended to Religion; but was as they feared, a stranger to the Power of that which was good.

* Mercy enquires of the Maids concerning Mr. Brilk.

Nay then, said Mercy, I will look no more on him, for I purpose never to have a clog to my Soul.

Prudence then replied, That there needed no great matter of discouragement to be given to him, her continuing so as she had begun to do for the Poor, would quickly cool his Courage.

So the next time he comes, he finds her at her old work, a making of things for the Poor. Then said he, What always at it? Yes, said she, either for my self, or for others. And what canst thou earn a day, quoth he? I do these things, said she, That I may be Rich in good Works, Laying up in store a good Foundation against the time to come, that I may lay hold on Eternal Life: Why pesterie what dost thou with them? said he; Cloath the naked, said she. With that his Countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said, That Mercy was a pretty Lass; but troubled

Talk betwixt Mercy and Mr. Brilk.

1 Tim. 6. 17, 18, 19.

He forsakes her, and why.

with ill Conditions.

When he had left her, *Prudence* said,
Mercy in the Did I not tell thee that Mr. *Brisk* would
 practice of soon forsake thee? yea, he will raise up
Mercy re- an ill report of thee: For notwithstanding
 jected; While ding his pretence to Religion, and his
Mercy in the seeming love to *Mercy*: Yet *Mercy* and
 Name of he are of tempers so different, that I
Mercy is believe they will never come toge-
 liked. ther.

Mercy. I might a bad *Husbands* afore
 now, tho' I spake not of it to any; but
 they were such as did not like my *Condi-*
tions, though never did any of them find fault
 with my *Person*: So they and I could not
 agree.

Prudence. *Mercy* in our days is little set
 by, any further then as to its Name:
 the Practice, which is set forth by thy
Conditions, there are but few that can
 abide.

Mercy's re-
 solution.

Mercy. Well, said *Mercy*, if no body
 will have me, I will dye a Maid, or my
Conditions shall be to me as a *Husband*.
 For I cannot change my Nature, and to have
 one that lies cross to me in this, that I pur-
 pose never to admit of, as long as I live. I
 had a Sister named *Bountiful* that was
 married to one of these *Charles*; but he
 and she could never agree; but because my
 Sister was resolved to do as she had began,
 that is, to show Kindness to the Poor, there-
 fore her Husband first cried her down at
 the Cross and then garned her out of his
 Doors.

How *Mercy's* Sister
 was served
 by her *Huf-*
band.

Pru. And yet he was a Professor, I warrant you?

Mer. Yes, such a one as he was, and of such as he, the World is now full; but I am for none of them all.

* Now Matthew the eldest Son of *Christiana* fell Sick, and his Sickness was sore upon him, for he was much pained, in his Bowels, so that he was with it, at times, pulled as 'twere both ends together. There dwelt also not far from thence, one Mr. *Skill*, an Ancient, & well approved Physician. So *Christiana* desired it, and they sent for him, and he came. When he was entered the Room, and had a little observed the Boy, he concluded that he was sick of the Gripes. Then he said to his Mother, What Diet has Matthew of late fed upon? Diet said *Christiana*, nothing but that which is wholsom. * The Physician answered, This Boy has been tampering with something which lies in his Maw undigested and that will not away without means. And I tell you he must be purged or else he will dye.

* Matthew falls sick.

Gripes of Conscience.

* The Physicians Judgment.

Samuel. * Then said Samuel, Mother, Mother, what was that which my Brother did gather up and eat, so soon as we were come from the Gate, that is at the head of this way? You know that there was an Orchard on the left hand, on the other side of the Wall, and some of the Trees hung over the Wall, and my Brother did pluck and did eat.

Samuel puts his Mother in mind of the fruit his Brother did eat.

Christiana. True my Child, said *Christiana*, he did take thereof and did eat ; naughty Boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome Food. And that Food, to wit, that Fruit is even the most hurtful of all. It is the Fruit of Belzebubs Orchard. I do marvel that none did warn you of it ; many have died thereof.

Christiana. Then *Christiana* began to cry, and she said, O naughty Boy, and O careless Mother, what shall I do for my Son ?

Skill. Come, do not be too much Dejected ; the Boy may do well again ; but he must purge and Vomit.

Christiana. Pray Sir try the utmost of your Skill with him whatever it costs.

Skill. Nay, I hope I shall be reasonable : So he made him a Purge ; but it was too weak. 'Twas said, it was made of the Blood of a Goat, the Ashes of a Heifer, and with some of the Juice of Hyslop, &c. * When Mr. Skill had seen that that Purge was too weak, he made him one to the purpose. 'Twas made *ex Carne & Sanguine Christi.* (You know Physicians give strange Medicines to their Patients) and it was made up into Pills with a Promise or two, and a proportionable quantity of Salt. Now he was to take them three at a time fasting

Heb. 10. 1,
2, 3, 4.

* Potion prepared.

John 6.
54, 55, 56,
57.

Mark 9. 49.
The Latine
Abhorrow,

fasting in half a quarter of a Pint of the Tears of Repentance. When this potion was prepared, and brought to the Boy; * he was loth to take it, tho' torn with the Gripes, as if he should be pulled in pieces. Come, come, said the Physician, you must take it. It goes again. It my Stomach, said the Boy. I must have you take it, said his Mother. I shall Vomir it up again, said the Boy. Pray Sir, said *Christiana* to Mr. Skill, how does it taste? It has no ill taste, said the Doctor, and with that she touched one of the pills with the tip of her Tongue. Oh *Matthew*, said she, this potion is sweeter then Honey. If thou lovest thy Mother, if thou lovest thy Brothers, if thou lovest Mercy, if thou lovest thy Life, take it. So with much ado, after a short Prayer for the blessing of God upon it, he took it; and it wrought kindly with him. It caused him to purge, it caused him to sleep, and rest quietly, it put him into a fine heat and breathing sweat, and did quite rid him of his Gripes.

So in little time he got up, and walked about with a Staff, and would go from Room to Room, and talk with *Prudence*, *God in the Pity*, and *Charity* of his Distemper, and how he was healed.

So when the Boy was healed, *Christiana*, asked Mr. Skill, saying, Sir, what will content you for your pains and care to and of my Child? And he said, you must pay the Master of the Colledge

Heb. 9. 14.

* The boy loth to take the Physick.

Zech. 12. 10.

The Mother tastes it, and persuades him.

A word of Prudence, God in the Pity, and Charity of his Distemper, and how he was healed.

Heb. 13. 11, 12, 13, 14, 15.

af

The Second Part of

of Physicians, according to rules made, in that case, and provided.

Chris. But Sir, said she, what is this Pill good for else?

This Pill an Universal Remedy. Skill. It is an universal Pill, 'tis good against all the Diseases that Pilgrims are incident to, and when it is well prepared it will keep good, time out of mind.

Christiana. Pray Sir, make me up twelve Boxes of them: For if I can get these, I will never take other Physick.

Joh. 6. 50. Skill. These Pills are good to prevent Diseases, as well as to cure when one is Sick. Yea, I dare say it, and stand to it, that if a man will but use this Physick as he should, it will make him live for ever. But, good Christiana, thou must give these Pills, no other way; * but as I have prescribed: For if you do, they will do no good. So he gave unto Christiana Physick for her self, and her Boys, and for Mercy: and bid Matthew take heed how he eat any more Green Plums, and kist them and went his way.

* In a Glass of the Tears of Repentance.

It was told you before, That Prudence bid the Boys, that if at any time they would, they should ask her some Questions, that might be profitable, and she would say something to them.

Of Physick. Mat. Then Matthew who had been sick, asked her, Why for the most part Physick should be bitter to our Palats?

Pr. To shew how unwelcome the word of God and the Effects thereof are to a Carnal Heart. *Of the Effects of Physick.*

Matthew. Why does Physick, if it does good, Purge, and cause that we Vomit?

Prudence. To shew that the Word when it works effectually, cleanseth the Heart and Mind. For look what the one doth to the Body, the other doth to the Soul.

Matthew. What should we learn by seeing Of Fire and the Flame of our Fire go upwards? and by of the Sun. seeing the Beams, and sweet Influences of the Sun strike downwards?

Prudence. By the going up of the Fire, we are taught to ascend to Heaven, by fervent and hot desires. And by the Sun his sending his Heat, Beams, and sweet Influences downwards; we are taught, that the Saviour of the World; tho' high, reaches down with his Grace and Love to us below.

Matthew. Where have the Clouds their Water? *Of the Clouds.*

Pr. Out of the Sea.

Matthew. What may we learn from that?

Pr. That Ministers should fetch their Doctrine from God.

Mat. Why do they empty themselves upon the Earth?

Pr. To shew that Ministers should give out what they know of God to the World.

The Second Part of

Of the Rainbow. Mat. *Why is the Rainbow caused by the Sun?*

Prudence. To shew that the Covenant of Gods Grace is confirmed to us in Christ.

Mat. *Why do the Springs come from the Sea, to us, thorough the Earth?*

Prudence. To shew that the Grace of God comes to us thorough the Body of Christ.

Of the Springs.

Mat. *Why do some of the Springs rise out of the tops of high Hills?*

Prudence. To shew that the Spirit of Grace shall spring up in some that are Great and Mighty, as well as in many that are Poor and low.

Of the Candle. Mat. *Why doth the Fire fasten upon the Candle-wick?*

Pru. To shew that unless Grace doth kindle upon the Heart, there will be no true Light of Life in us.

Matthew, *Why is the Wick and Tallow and all, spent to maintain the light of the Candle?*

Prudence. To shew that Body and Soul and all, should be at the Service of, and spend themselves to maintain in good Condition that Grace of God that is in us.

Of the Pelican.

Mat. *Why doth the Pelican pierce her own Breast with her Bill?*

Pru. To nourish her Young ones with her Blood, and thereby to shew that Christ the blessed, so loveth his Young, his People, as to save them from Death by his Blood.

Mat.

Mat. What may one learn by hearing the *Cock to Crow.* *Of the Cock.*

Prudence. Learn to remember *Peter's Sin*, and *Peter's Repentance*. The *Cocks* crowing, shews also that day is coming on, let then the crowing of the *Cock* put thee in mind of that last and terrible Day of Judgment.

Now about this time their month was out, wherefore they signified to those of the House that 'twas convenient for them to up and be going. Then said *Joseph* to his Mother, It is convenient that you forget not to send to the House of Mr. *Interpreter*, to pray him to grant that Mr. *Great-heart* should be sent unto us, that he may be our Conductor the rest of our way. Good Boy, said she, I had almost forgot. So she drew up a Petition, and prayed Mr. *Watchful* the Porter to send it by some fit man to her good Friend Mr. *Interpreter*; who when it was come, and he had seen the contents of the Petitions, said to the Messenger, Go tell them that I will send him.

The weak may sometimes call to be strong to Prayers.

When the Family where *Christiana* was, saw that they had a purpose to go forward, they called the whole House together to give thanks to their King, for sending of them such profitable Guests as these. Which done, they said to *Christiana*, And shall we not shew thee something, according as our Custom is to do to Pilgrims, on which thou mayest meditate when thou art upon the

They provide to be gone on their way.

Eves Apple. the way? So they took *Christiana*, her Children and *Mercy* into the Cloſet, and ſhewed them one of the *Apples* that *Eve* did eat of, and that ſhe alſo did give to her Husband, and that for the eating of which they both were turned out of *Paradice*, and asked her what ſhe thought that was? Then *Christiana* ſaid, 'Tis Food; or Poiſon, I know not which; ſo they opened the matter to her, and ſhe held up her hands and wondered?

A ſight of Sin is amazing. Gen. 3. 6. Ro. 7. 24.

Jacob's Ladder.

A ſight of Chriſt is taking.

Gen. 28.

12.

Golden Anchor.

Joh. 1. 51.

Heb. 6. 19.

12.

Gen. 22.

Then they had her to a place, and ſhewed her *Jacob's Ladder*. Now at that time there were ſome Angels aſcending upon it. So *Christiana* looked and looked, to ſee the Angels go up, and ſo did the reſt of the Company. Then they were going into another place to ſhew them ſomething elſe: But *James* ſaid to his Mother, pray bid them ſtay here a little longer, for this is a curious ſight. So they turned again, and ſtood ſeeding their Eyes with this ſo pleasant a proſpect. After this they had them into a place where did hang up a *Golden Anchor*, ſo they bid *Christiana* take it down; for, ſaid they, you ſhall have it with you, for 'tis of abſolute neceſſity that you ſhould, that you may lay hold of that within the vail, and ſtand ſtedfaſt, in caſe you ſhould meet with turbulent weather: So they were glad thereof. Then they took them, and had them to the mount upon which *Abraham* our Father, had offered up

Iſaac.

Isaac his Son, and shewed them the Altar, the Wood, the Fire, and the Knife, for Of Abraham they remain to be seen to this very Day. ham offering When they had seen it, they held up up Isaac. their hands and blest themselves, and said, Oh! What a man, for love to his Master and for denial to himself, was Abraham? After they had shewed them all these things, Prudence took them into the Dining-Room, where stood a pair of Excellent Virginals, so she played Prudences upon them, and turned what she had Virginals shewed them into this excellent Song, saying;

*Eve's Apple we have shewed you,
Of that be you aware:
You have seen Jacobs Ladder too,
Upon which Angels are.*

*An Anchor you received have;
But let not these suffice,
Until with Abra'm you have gave,
Your best, a Sacrifice.*

Now about this time one knocked at the Door, So the Porter opened, and behold Mr. Great-heart was there; but when Mr. Great-heart was come in, what Joy was there? For heart come it came now fresh again into their minds, again. how but a while ago he had slain old Grim Bloody-man, the Giant, and had delivered them from the Lions.

Then

The Second Part of

*He brings a
token from
his Lord
with him.*

Then said Mr. *Great-heart* to *Christiana*, and to *Mercy*, My Lord has sent each of you a Bottle of Wine, and also some parched Corn, together with a couple of Pomgranates. He has also sent the Boys some Figs, and Raisins to refresh you in your way.

Robbery.

Then they addressed themselves to their Journey, and *Prudence*, and *Piety* went along with them. When they came at the Gate, *Christiana* asked the Porter, if any of late went by. He, said, No, only one some time since: who also told me that of late there had been a great Robbery committed on the Kings High-way, as you go: But he saith, the Thieves are taken, and will shortly be Tryed for their Lives. Then *Christiana*, and *Mercy*, was afraid; but *Matthew* said, Mother fear nothing, as long as Mr. *Great-heart* is to go with us, and to be our Conductor.

*Christiana
takes her
leave of the
Porter.*

Then said *Christiana* to the Porter, Sir, I am much obliged to you for all the Kindnesses that you have shewed me since I came hither, and also for that you have been so loving and kind to my Children. I know not how to gratifie your Kindness: Wherefore pray as a token of my respects to you, accept of this small mite: So she put a Gold Angel in his

his Hand, and he made her a low obeisance, and said, Let thy Garments be always White, and let thy Head want no Ointment. Let *Mercy* live and not die, and let not her Works be few. And to the Boys he said, Do you fly Youthful lusts, and follow after Godliness with them that are Grave, and Wise, so shall you put Gladness into your Mothers Heart, and obtain Praise of all that are sober minded. So they thanked the Porter and departed.

The Porters blessing.

Now I saw in my Dream, that they went forward until they were come to the Brow of the Hill, where *Pitty* be-
 thinking her self cryed out, *Alas!*
 I have forgot what I intended to bestow upon *Christiana*, and her Companions. I will go back and fetch it. So she ran, and fetched it. While she was gone, *Christiana* thought she heard in a Grove a little way off, on the Right-hand, a most curious melodious Note, with Words much like these,

*Through all my Life thy favour is
 So frankly shew'd to me,
 That in thy House for evermore
 My dwelling place shall be.*

And

And listening still she thought she heard
another answer it, saying.

*For why, the Lord our God is good,
His Mercy is for ever sure :
His truth at all times firmly stood :
And shall from Age to Age endure.*

So *Christiana* asked *Prudence*, what
twas that made those curious Notes ?
Song 2. 11, They are, said she, our Countrey Birds :
12. They sing these Notes but seldom, except
it be at the Spring, when the Flowers
appear, and the Sun shines warm, and
then you may hear them all day long. I
often, said she, go out to hear them, we
also oft times keep them tame in our
House. They are very fine Company
for us when we are *Melancholy*, also
they make the Woods and Groves, and
Solitary places, places desirous to be
in.

Piety be- By this time *Piety* was come again,
stoweth som- So she said to *Christiana*, Look here,
thing on them I have brought thee a *Scheme* of all those
at parting. things that thou hast seen at our
House : Upon which thou mayest
look when thou findest thy self for-
getful, and call those things again to re-
membrance for thy Edification, and
comfort.

Now

Now they began to go down the Hill into the Valley of *Humiliation*. It was a steep Hill, & the way was slippery; but they were very careful, so they got down pretty well. When they were down in the Valley, *Piety*, said to *Christiana*. This is the place where *Christian* your Husband met with the foul Fiend *Apollion*, and where they had that dreadful fight that they had. I know you cannot but have heard thereof. But be of good Courage, as long as you have hear *Mr. Great-heart* to be your Guide and Conductor, we hope you will fare the better. So when these two had committed the Pilgrims unto the Conduct of their Guide, he went forward, and they went after.

I part pag.
88.

Great-heart. Then said *Mr. Great-heart*, We need not be so afraid of this Valley: For here is nothing to hurt us, unless we procure it to our selves. 'Tis true, *Christian* did here meet with *Apollion*, with whom he also had a fore Combate; but that *frey*, was the fruit of those slips that he got in his going down the Hill. For thy that get slips there, must look for Combats here. And hence it is that this Valley has got so hard a name. For the common people when they hear that some frightful thing has befallen such an one in such a place, are of an Opinion that that place is haunted with some foul Fiend,

Mr. Great-heart at the Valley of Humiliation.

I part pag.
88.

or

or evil Spirit; when alais it is for the fruit of their doing, that such things do beset them there.

*The reason
why Chri-
stian was so
beset here.*

This Valley of *Humiliation* is of it self as fruitful a place, as any the Crow flies over; and I am perswaded if we could hit upon it, we might find somewhere here about something that might give us an Account why *Christian* was so hardly beset in this place.

*A Pillar
with an In-
scription on
it.*

Then *James* said to his Mother, Lo, yonder stands a Pillar, and it looks as if something was Written thereon: let us go and see what it is. So they went, and found there Written, *Let Christian's slips before he came hither, and the Battels that he met with in this place, be a warning to those that come after.* Lo, said their Guide, did not I tell you, that there was something here abouts that would give Intimation of the reason why *Christian* was so hard beset in this place? Then turning himself to *Christiana*, he said: No disparagement to *Christian* more than to many others whose Hap and Lor his was. For 'tis easier going up, then down this Hill; and that can be said but of few Hills in all these parts of the World. But we will leave the good Man, he is at rest, he also had a brave Victory over his Enemy; let him grant that dwelleth above, that we fare no worse

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worse when we come to be tryed than he.

But we will come again to this Valley of *Humiliation*. It is the best, and most fruitful piece of Ground in all those parts. It is fat Ground, and as you see, consisteth much in Meadows: and if a man was to come here in the Summer-time, as we do now, if he knew not any thing before thereof, and if he also delighted himself in the sight of his Eyes, he might see that that would be delightful to him. Behold, how green this Valley is, also how beautified with *Lillies*. I have also known many labouring Men that have got good Estates in this Valley of *Humiliation*. (For God resisteth the Proud; but gives more, more Grace to the Humble;) for indeed it is a very fruitful Soil, and doth bring forth by the next way to their Fathers House were here, that they might be troubled no more with either Hills or Mountains to go over; but the way is the way, and there's an end.

Now as they were going along and talking, they espied a Boy feeding his Fathers Sheep. The Boy was in very mean Cloaths, but of a very fresh and well-favoured Countenance, and as he sate by himself he Sung. Hark, said Mr. *Great-heart*, to what the Shepherds Boy saith. So they hearkned, and he said,

This Valley a brave place.

Song, 2. 1.

Jam. 4. 6.

1 Pet. 5. 5.

Men thrive in the Valley of Humiliation.

He that is down, needs fear no fall,
 He that is low, no Pride :
 Philip. 4. He that is humble, ever shall
 12, 13. Have God to be his Guide.

I am content with what I have,
 Little be it, or much :
 And, Lord, Contentment still I crave,
 Because thou savest such.
 Heb. 13. 5. Fulness to such a burden is
 That go on Pilgrimage :
 Here little, and hereafter Bliss,
 Is best from Age to Age.

Then said their Guide, Do you hear him ? I will dare to say, that this Boy lives a merrier Life, and wears more of that Herb called *Hearts-ease* in his Bosom, than he that is clad in Silke and Velvet ; but we will proceed in our Discourse.

Christ, when in the
 Flesh, had
 his Coun-
 trey-House
 in the Val-
 ley of Hu-
 miliation.

In this Valley our Lord formerly had his *Countray-House*, he loved much to be here ; He loved also to walk these Medows, for he found the Air was pleasant ; Besides here a man shall be free from the Noise, and from the hurrying of this Life ; all States are full of Noise and Confusion, only the Valley of *Humiliation* is that empty and Solitary Place. Here a man shall not be so let and hindred in his Contemplation, as in other places he is apt to be. This is a Valley that no body walks in, but those that love a Pilgrims Life. And though Christian had the hard hap
 to

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to meet here with Apollion, and to enter with him a brisk encounter : Yet I must tell you, that in former times men Hof. 12. have met with Angels here, have found 4, 51 Pearls here, and have in this place found the words of Life.

Did I say, our Lord had here in formers Days his Countrey-house, and that he loved here to walk ? I will add, in this Place, and to the People that live and trace these Grounds, he has left a yearly revenue to be faithfully Mat. 11. payed them at certain Seasons, for their 29. maintenance by the way, and for their further incouragement to go on in their Pilgrimage.

Samuel. Now as they went on, Samuel said to Mr. Great-heart : Sir, I perceive that in this Valley, my Father and Apollyon had their Battel ; but whereabouts was the Fight, for I perceive this Valley is large ?

Great-heart. Your Father had that Battel with Apollyon at a place yonder, before us, in a narrow Passage just beyond Forgetful-Green : And indeed that Forgetful-Green place is the most dangerous place in all these Parts. For if at any time the Pilgrims meet with any brunt, it is when they forget what Favours they have received, and how unworthy they are of them : This was the Place also where others have been hard put to it : But more of the place when we are come to it ; for I perswade my self, that to this day there remains either

some sign of the Battel, or some Monument to testifie that such a Battle there was fought.

*Humility
a sweet
Grace.*

Mercy. Then said *Mercy*, I think I am as well in this Valley, as I have been any where else in all our Journey : The place methinks suits with my Spirit. I love to be in such places where there is no ratling with Coaches, nor rumbling with Wheels : Methinks here one may without much molestation be thinking what he is, whence he came, what he has done, and to what the King has called him : Here one may think, and break at Heart, and melt in ones Spirit, until ones

Song. 7. 4. Eyes become like the *Fish Pools of Hesbon.* They that go rightly thorough

Psal. 84. this Valley of *Bacha* make it a Well, the Rain that God sends down from Heaven upon them that are here also

5, 6, 7.

filleth the Pools. This Valley is that from whence also the King will give to

Nos. 2. 15. his their Vineyards, and they that go through it, shall sing, (as *Christian* did, for all he met with *Apollyon.*)

Great-heart. 'Tis true, said their Guide, *An Experi-* I have gone thorough this Valley many
ment of it. a time, and never was better than when here.

I have also been a Conduſt to ſeveral Pilgrims, and they have confeſſed the ſame ; To this man will I look, ſaith the King, even to him that is Poor, and of a contrite Spirit, and that trembles at my Word.

Now

Now they were come to the place where the afore mentioned Battel was fought. Then said the Guide to *Christiana*, her Children, and *Mercy*: This is the place, on this Ground *Christian* stood, and up there came *Apollyon* against him: And look, did not I tell you, here is some of your Husbands Blood upon these Stones to this day: Behold also how here and there are yet to be seen upon the place, some of the Shivers of *Apollyon's* Broken Darts: See also how they did beat the Ground with their Feet as they fought, to make good their Places against each other, how also with their by-blows, they did split the very stones in pieces. Verily *Christian* did here play the Man, and shewed himself as stout, as could, had he been here, even *Hercules* himself. When *Apollyon* was beat, he made his retreat to the next Valley, that is called *The Valley of the shadow of Death*, unto which we shall come anon.

The place where *Christian* and the Fiend did fight, some signs of the Battel remains.

Lo yonder also stands a Monument, on which is Engraven this Battle, and *Christian's* Victory to his Fame throughout all Ages: So because it stood just on the way-side before them, they stept to it and read the Writing, which word for word was this;

A Monument of the Battel.

Hard by, here was a Battle fought,
Most strange, and yet most true.
Christian and *Apollyon* fought
Each other to subdue.

The Man so bravely play'd the Man,
He made the Fiend to fly.

*A Monu-
ment of
Christians
Victory.*

*I Part
pag. 97.*

*Of which a Monument I stand,
That same to testifie.*

When they had passed by this place, they came upon the Borders of the shadow of Death, and this Valley was longer than the other, a place also most strangely haunted with evil things, as many are able to testifie: But these Women and Children went the better thorough it, because they had day-light, and because Mr. Great-heart was their Conductor.

*Groanings
heard.*

When they were entred upon this Valley, they thought that they heard a groaning as of dead men; a very great groaning. They thought also they did hear Words of Lamentation spoken, as of some in extreame Torment. These things made the Boys to quake, the Women also looked pale and wan; but their Guide bid them be of Good Comfort.

*The Ground
shakes.*

So they went on a little further, and they thought that they felt the Ground begin to shake under them, as if some hollow place was there; they heard also a kind of a hissing as of Serpents, but nothing as yet appeared. Then said the Boys, Are we not yet at the end of this doleful place? But the Guide also bid them be of good Courage, and look well to their Feet, lest haply, said he, you be taken in some Snare.

*James sick
with fear.*

Now James began to be Sick; but I think the cause thereof was Fear, so his Mother gave him some of that Glass of Spirits that she had given her at the Di-

terpreters.

interpreters House; and three of the Pills that Mr. Skill had prepared, and the Boy began to revive. Thus they went on till they came to about the middle of the Valley, and then *Christiana* said, Methinks I see something yonder upon the Road before us, a thing of a shape such as I have not seen. Then said *Joseph*, Mother, what is it? An ugly thing, Child; an ugly thing, said she. But Mother, what is it like, said he? 'Tis like I cannot tell what, said she. And now it was but a little way off: Then said she, it is nigh.

The Fiend appears.

The Pilgrims are afraid.

Well, well, said Mr. *Great-heart*, let them that are most afraid keep close to me: So the *Fiend* came on, and the Conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said sometime agoe, *Resist the Devil, and he will fly from you.*

Great-heart encourages them.

They went therefore on, as being a little refreshed; but they had not gone far, before *Mercy* looking behind her, saw as she thought, something most like a Lyon, and it came a great padding pace after; and it had a hollow Voice of Roaring, and at every Roar that it gave, it made all the Valley Echo, and their Hearts to ake, save the Heart of him that was their Guide. So it came up, and Mr. *Great-heart* went behind, and put the Pilgrims all before him. The Lion also came on apace, and Mr. *Great-heart* addressed himself to give him Battel: But when he saw that it was determined that resistance should be made,

A Lion.

1 Pet. 5. 8, 9.

he also drew back and came no further.

*A pit and
darkness.*

Then they went on again, and their Conductor did go before them, till they came at a place where was cast up a pit, the whole breadth of the way, and before they could be prepared to go over that, a great mist and a darkness fell upon them, so that they could not see: Then said the Pilgrims, Alas! now what shall we do? But their Guide made answer; Fear not, stand still and see what an end will he put to this also; so they stayed there because their Path was marr'd. They then also thought that they did hear more apparently the noise and rushing of the Enemies, the fire also and the smoke of the Pit was much easier to be discerned. Then said *Christiana* to *Mercy*, Now I see what my poor Husband went through: I have heard much of this place, but I never was here afore now; poor man, he went here all alone in the night; he had night almost quite through the way, also these Fiends were busie about him, as if they would have torn him in pieces. Many have spoke of it, but none can tell what the Valley of the shadow of death should mean, until they come in it themselves; *The heart knows its own bitterness, and a stranger intermedleth not with its Joy*: To be here is a fearful thing.

*Christiana
now knows
what her
Husband
felt.*

*Great-
heart's
Reply;*

Greatheart. This is like doing business in great Waters, or like going down into the deep; this is like being in the heart of the Sea, and like going down to the Bottoms of the Mountains: Now it seems as if the Earth with its bars were about us for ever. *But*

let

let them that walk in darkness and have no light, trust in the name of the Lord, and stay upon their God. For my part, as I have told you already, I have gone often through this Valley, and have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own Saviour. But I trust we shall have a good deliverance. Come let us pray for light to him that can lighten our darkness, and that can rebuke, not only these, but all the Sarans in Hell.

So they cryed and prayed, and God sent *They pray.* light and deliverance, for there was now no lett in their way, no not there, where but now they were stopt with a pit.

Yet they were not got through the Valley; so they went on still, and behold great stinks and loathsome smells, to the great annoyance of them. Then said *Mercy to Christiana,* there is not such pleasant being here *Mercy to Christiana.* as at the Gate, or at the Interpreters, or at the House where we lay last.

O but, said one of the Boys, it is not so *One of the Boys Reply.* bad to go through here, as it is to abide here always, and for ought I know, one reason why we must go this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, *Samuel,* quoth the Guide, thou hast now spoke like a man. Why, if ever I get out here again, said the Boy, I think I shall prize light and good way better than ever I did in all my life. Then said the Guide, we shall be out by and by.

So on they went, and *Joseph* said, can-

not we see to the end of this Valley as yet? Then said the Guide, Look to your feet, for you shall presently be among the Snares. So they looked to their feet and went on; but they were troubled much with the Snares.

Now when they were come among the Snares, they espyed a Man cast into the Ditch on the left hand, with his flesh all rent and
Heedless is slain, and Takeheed preserved.

Then said the Guide, that is one **Heedless**, that was a going this way; he has lain there a great while. There was one **Takeheed** with him, when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabout, and yet men are so foolishly venturous, as to set out lightly on Pilgrimage, and to come without a Guide. Poor *Christian*, it was a wonder that he here escaped, but he was beloved of his God, also he had a good heart of his own, or else he could never have done it. Now they drew towards the end of the way, and just there where *Christian* had seen the

1 Part pag. 105, 106. Cave when he went by, out thence came forth **Maul** a Gyant. This *Maul* did use to spoil young Pilgrims with Sophistry, and he called **Great-heart** by his name, and said unto him, how many times have you been forbidden to do these things? Then said **Mr. Great-heart**, what things? What things, quoth the Gyant, you know what things; but I will put an end to your trade. But pray, said **Mr. Great-heart**, before we fall to it, let us understand wherefore we must fight; (now the Women and Children stood trembling, and knew not what to do.)

He quarrels with Great-heart.

quoth

quoth the Gyant, You rob the Countrey, and rob it with the worst of Thefts. These are but Generals, said Mr. Great-heart, come to particulars, man.

Then said the Gyant, thou practisest the craft of a Kidnapper, thou gatherest up Women and Children, and carriest them into a strange Countrey, to the weakning of my Masters Kingdom. But now Great-heart replied, I am a Servant of the God of Heaven, my business is to perswade sinners to Repentance, I am commanded to do my endeavour to turn Men, Women and Children, from darkness to light, and from the power of Satan to God, and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

God's Ministers counted as Kidnappers.

Then the Giant came up, and Mr. Great-heart went to meet him, and as he went, he drew his sword, but the Giant had a Club : So without more ado they fell to it, and at the first blow the Giant stroke Mr. Great-heart down upon one of his knees ; with that the Women and Children cried : So Mr. Great-heart recovering himself, laid about him in full lusty manner, and gave the Giant a wound in his arm ; thus he fought for the space of an hour, to that height of heat, that the breath came out of the Giants nostrils, as the heat doth out of a boiling Caldron.

The Gyant and Mr. Great-heart must fight.

Then they sat down to rest them, but Mr. Great-heart betook him to prayer ; also the Women and Children did nothing but sigh and cry all the time that the Battle did last.

Weak folks Prayers do sometimes help strong folks Cries.

*The Gyant
struck
down.*

When they had rested them, and taken breath, they both fell to it again, and Mr. *Great-heart* with a full blow fetch't the *Giant* down to the ground. Nay hold, and let me recover, quoth he. So Mr. *Great-heart* fairly let him get up: So to it they went again: And the *Giant* mist but little of all to breaking Mr. *Great-heart's* Skull with his Club.

Mr. *Great-heart* seeing that, runs to him in the full heat of his Spirit, and pierced him under the fifth rib; with that the *Giant* began to faint, and could hold up his Club no longer. Then Mr. *Great-heart* seconded his blow, and smit the head of the *Giant* from his shoulders. Then the Women and Children rejoyced, and Mr. *Great-heart* also praised God, for the deliverance he had wrought.

*He is slain,
and his
head dispo-
sed of.*

When this was done, they amongst them erected a Pillar, and fastned the *Gyant's* head thereon, and wrote underneath in letters that Passengers might read.

*He that did wear this head, was one
That Pilgrims did misuse;
He stopt their way, he spared none,
But did them all abuse;
Until that I, Great-heart, arose,
The Pilgrims Guide to be;
Until that I did him oppose,
That was their Enemy.*

*1 Part pag.
107.*

Now I saw, that they went to the Ascent that was a little way off cast up to be a Prospect for Pilgrims. (That was the place from

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from whence *Christian* had the first sight of *Faithful* his Brother.) Wherefore here they sat down, and rested, they also here did eat and drink, and make merry ; for that they had gotten deliverance from this so dangerous an Enemy. As they sat thus and did eat, *Christiania* asked the *Guide*, if he had caught no hurt in the battle. Then said *Mr. Great-heart*, No, save a little on my flesh ; yet that also shall be so far from being to my determent, that it is at present a proof of my love to my Master and you, and shall be a means by Grace to increase my reward at last.

But was you not afraid, good Sir, when you see him come with his Club ?

2 Cor. 4.

Discourse of the fights.

It is my duty, said he, to distrust mine own ability, that I may have reliance on him that is stronger than all. But what did you think when he fetched you down to the ground at the first blow ? Why I thought, quoth he, that so my master himself was served, and yet he it was that conquered at the last.

Mat. here

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this Valley, and in delivering us out of the hand of this Enemy ; for my part I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

admires

Goodness.

Then they got up and went forward, now a little before them stood an Oak, and under it when they came to it, they found an old Pilgrim fast asleep, they knew that he was a Pilgrim by his Cloaths, and his Staff, and his Girdle.

Old Honest

asleep under

an Oak.

So

The Second Part of

So the Guide Mr. Great-heart awaked him, and the old Gentleman, as he lift up his eyes cried out ; What's the matter ? who are you ? and what is your business here ?

Great. *Come man be not so hot, here is none but Friends*; yet the old man gets up and stands upon his guard, and will know of them what they were. Then said the Guide, My name is Great heart, I am the guide of these Pilgrims which are going to the Celestial Countrey.

One Saint
sometimes
takes ano-
ther for his
Enemy.
Talk be-
tween

Greatheart
and he.

Honest. Then said Mr. Honest, I cry you mercy ; I feared that you had been of the Company of those that sometime ago did rob Little-faith of his money ; but now I look better about me, I perceive you are honest People.

Greath. *Why what would, or could you a-done, to a helped your self, if we indeed had been of that Company ?*

Hon. Done ! Why I would have fought as long as breath had been in me ; and had I so done, I am sure you could never have given me the worst on't, for a Christian can never be overcome, unless he shall yield of himself.

Greath. *Well said, Father Honest, quoth the Guide, for by this I know that thou art a cock of the right kind, for thou hast said the Truth.*

Hon. And by this also I know that thou knowest what true Pilgrimage is ; for all others do think that we are the soonest overcome of any.

Whence Mr.
Honest
came.

Greath. *Well, now we are so happily met, pray let me crave your Name, and the name of the Place you came from ?*

Hon.

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Hon. My Name I cannot, but I came from the Town of *Stupidity*; It lieth about four Degrees beyond the City of *Destruction*.

Greath. Oh! Are you that Country-man then? I deem I have half a guess of you, your Name is old *Honesty*, is it not? So the old Gentleman blushed, and said, Not *Honesty* in the *Abstract*, but *Honest* is my Name, and I wish that my *Nature* shall agree to what I am called.

Hon. But Sir, said the old Gentleman, how could you guess that I am such a Man, since I came from such a place?

Greath. I had heard of you before, by my *Stupified* Master, for he knows all things that are done ones are on the Earth: But I have often wondred that worse then any should come from your place; for your Town those meerly is worse than is the City of *Destruction* it self. *Carnal.*

Hon. Yes, we lie more off from the Sun, and so are more Cold and Senseless; but was a Man in a Mountain of Ice, yet if the Sun of Righteousness will arise upon him, his frozen Heart shall feel a Thaw; and thus it hath been with me.

Greath. I believe it, Father *Honest*, I believe it, for I know the thing is true.

Then the old Gentleman saluted all the Pilgrims with a holy Kiss of Charity, and asked them of their Names, and how they had fared since they set out on their Pilgrimage.

Christ. Then said *Christiana*, My name I suppose you have heard of, good *Christian* and *Christiana* was my Husband, and these four were his Children. But can you think how the old Gentleman was taken, when she told them who

who she was ! He skip'd, he smiled, and blessed them with a thousand good Wishes, saying,

Hon. *I have heard much of your Husband, and of his Travels and Wars which he underwent in his days. Be it spoken to your Comfort, the Name of your Husband rings all over these parts of the World ; His Faith, his Courage, his Enduring, and his Sincerity under all, has made his name Famous.* Then he turned him

He also talks with the Boys. Old Mr. Honest's Blessing on them.

Mat. 10. 3. Psal. 99. 6. Gen. 39. Acts.

to the Boys, and asked them of their names, which they told him : And then said he unto them, *Matthew*, be thou like *Matthew* the Publican, not in Vice, but Virtue. *Samuel*, said he, be thou like *Samuel* the Prophet, a Man of Faith and Prayer. *Joseph*, said he, be thou like *Joseph* in *Potiphar's* House, Chast, and one that flies from Temptation. And, *James*, be thou like *James* the *Just*, and like *James* the brother of our Lord.

He blisseth Mercy.

Then they told him of *Mercy*, and how she had left her Town and her Kinderd to come along with *Christiana*, and with her Sons. At that the old Honest man said, *Mercy*, is thy Name ? by *Mercy* shalt thou be sustained, and carried thorough all those Difficulties that shall assault thee in thy way ; till thou shalt come thither where thou shalt look the Fountain of Mercy in the Face with Comfort.

All this while the Guide Mr. *Great-heart*, was very much pleased, and smiled upon his Companion.

Talk of one Mr. Fear-Guide Now as they walked along together, the *Guide* asked the old Gentleman, if he did
ing.

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not know one Mr. Fearing, that came on Pilgrimage out of his Parts?

Hon. Yes, very well, said he; he was a Man that had the Root of the Matter in him, but he was one of the most troublesome Pilgrims that ever I met with in all my days.

Greath. I perceive you knew him, for you have given a very right Charecter of him.

Hon. Knew him! I was a great Companion of his, I was with him most an end; when he first began to think of what would come upon us hereafter, I was with him.

Greath. I was his Guide from my Master's House, to the Gates of the Celestial City.

Hon. Then you knew him to be a troublesome one?

Greath. I did so, but I could very well bear it: for Men of my Calling are often times intrusted with the Conduct of such as he was.

Hon. Well then, pray let us hear a little of him, and how he managed himself under your Conduct.

Greath. Why he was always afraid that Mr. Fear- he should come short of whither he had a ing's trou- desire to go. Every thing frightened him blefom Pil- that he heard any body speak of, that had grimage.

but the least appearance of Opposition in it. I heard that he lay roaring at the Slough of His beha- Despond, for above a Month together, nor viour at the durst he, for all he saw several go over be-Slough of fore him, venture, tho they, many of them, Dispond.

offered to lend him their Hand. He would

not go back again neither. The Celestial

City, he said he should die if he came not

to it, and yet was dejected at every Diffi-

culty, and stumbled at every Straw that any

body

body cast in his way. Well, after he had layn at the *Slough of Despond* a great while, as I have told you; one sun-shine Morning, I do not know how, he ventured, and so got over. But when he was over, he would scarce believe it. He had, I think, a *Slough of Despond* in his Mind, a *Slough* that he carried every where with him, or else he could never have been as he was. So he came up to the Gate, you know what I mean, that stands at the head of this way, and there also he stood a good while before he would adventure to knock. When the Gate was opened he would give back, and give place to others, and say that he was not worthy. For, for all he gat before some to the Gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pited ones heart to have seen him; Nor would he go back again. At last he took the Hammer that hanged on the Gate in his hand, and gave a small Rapp or two; then one opened to him, but he shrunk back as before. He that opened, stepped out after him, and said, Thou trembling one, what wastest thou? with that he fell down to the Ground. He that spoke to him wondered to see him so faint. So he said to him, *Peace be to thee*; up, for I have set open the Door to thee; come in, for thou art blest. With that he gat up, and went in trembling, and when he was in, he was ashamed to show his Face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told

His behaviour at the Gate.

His behaviour at the Door.

Interpreters

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told the way he should take. So he came till he came to our House, but as he behaved himself at the Gate, so he did at my master the *Interpreters* Door. He lay thereabout in the Cold a good while, before he would adventure to call; *Yet he would not go back.* And the Nights were long and cold then. Nay he had a Note of *Necessity* in his Bosom to my Master, to receive him, and grant him the Comfort of his House, and also to allow him a stout and valiant Conduct, because he was himself so *Chicken-hearted* a Man; and yet for all that he was afraid to call at the Door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea so great was his Dejection, that tho he saw several others for knocking got in, yet he was afraid to venture. At last, I think I looked out of the Window, and perceiving a man to be up and down about the Door, I went out to him, and asked what he was; but poor man, the water stood in his Eyes. So I perceived what he wanted. I went therefore in, and told it in the House, and we shewed the thing to our Lord; So he sent me out again, to entreat him to come in, but I dare say I had hard work to do it. At last he came in, and I will say that for my Lord, he carried it wonderful lovingly to him. There were but a few good bits *How he* at the Table, but some of it was laid upon *was enter-* his Trencher. Then he presented the *tained* Note, and my Lord looked thereon and said, *there,* His desire should be granted. So when he had bin there a good while, he seemed to get

He is a little encouraged at the Interpreters house.

get some Heart, and to be a little more Comfortable. For my Master, you must know, is one of very tender Bowels, especially to them that are afraid, wherefore he carried it so towards him, as might tend most to his Incouragement. Well, when he had had a sight of the things of the place, and was ready to take his Journey to go to the City, my Lord, as he did to *Christian* before, gave him a Bottle of Spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few Words, only he would sigh aloud.

He was greatly afraid when he saw the Gibbit, Cheary when he saw the Cross.

When we were come to where the three Fellows were hanged, he said, that he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulcher. There I confess he desired to stay a little, to look; and he seemed for a while after to be a little Cheary. When we came at the Hill Difficulty, he made no stick at that, nor did he much fear the Lyons. For you must know that his Trouble was not about such things as those, his Fear was about his Acceptance at last.

Dumpeish at the house Beautiful.

I got him in at the House Beautiful, I think before he was willing; also when he was in, I brought him acquainted with the Damfels that were of the Place, but he was ashamed to make himself much for Company, he desired much to be alone, yet he always loved good talk, and often would get behind the Skreen to hear it; he also loved much to see ancient things, and to be pondering

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pondering them in his Mind. He told me afterwards, that he loved to be in those two Houses from which he came last, to wit, at the Gate, and that of the *Interpreters*, but that he durst not be so bold to ask.

When we went also from the House *Beautiful*, down the Hill, into the Valley of *Humiliation*, he went down as well as ever I He went saw man in my Life, for he cared not how down into, mean he was, so he might be happy at last and was Yea, I think there was a kind of a Sympathy betwixt that Valley and him: For I never saw him better in all his Pilgrimage, than when he was in that Valley. *Valley of Humiliat.*

Here he would lye down, embrace the Ground, and kiss the very Flowers that grew in this Valley. He would now be up every Morning by break of Day, tracing, and walking too and fro in this Valley. *Lam. 3. 27, 28, 29.*

But when he was come to the entrance of the Valley of the Shadow of death, I thought I should have lost my Man; not for that he had any Inclination to go back, that he alwayes abhorred, but he was ready to dye for Fear. O, the *Hobgoblins* Death will have me, the *Hobgoblins* will have me, cried he; and I could not beat him out on't. He made such a noyse, and such an outcry here, that, had they but heard him, 'twas enough to encourage them to come and fall upon us. *Much perplexed in the Valley of the Shadow of Death.*

But this I took very great notice of, that this Valley was as quiet while he went thorough it, as ever I knew it before or since. I suppose, those *Enemies* here, had now a special

special Check from our Lord, and a Command not to meddle. *Until Mr. Fearing was pass'd over it.*

His Behaviour at Vanity-Fair. It would be too tedious to tell you of all; we will therefore only mention a Passage or two more. When he was come at *Vanity-Fair*, I thought he would have fought with all the men in the Fair; I feared there we should both have been knock o'th' Head, so hot was he against their Fooleries; upon the enchanted Ground, he also was very wakeful. But when he was come at the River where was no Bridge; there again he was in a heavy Case; now, now he said he should be drowned for ever, and so never see that Face with Comfort, that he had come so many miles to behold.

And here also I took notice of what was very remarkable, the Water of *that River* was lower at *this* time, than ever I saw it in all my Life; so he went over at last, not much above *wet-shod*. When he was going up to the Gate, Mr. *Greatheart* began to take his Leave of him, and to wish him a good Reception above; So he said, *I shall, I shall*. Then parted we asunder, and I saw him no more.

His Boldness at last.

Honest. *Then it seems he was well at last.*

Greath. Yes, yes, I never had doubt about him, he was a man of a choice Spirit, only he was alwayes kept very low, and that made his Life so burthensome to himself, and so troublesome to others. He was above many, tender of Sin; he was so afraid of doing Injuries to others, that he often would deny himself of that which was lawful,

Psal. 88.

Rom. 14.

21.

1 Cor. 8.

13.

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lawful, because he would not offend.

Hon. But what should be the reason that such a good Man should be all his dayes so much in the dark?

Greath. There are two sorts of Reasons Reason why for it; one is, The wise God will have it good men so. Some must Pipe, and some must Weep: are seen Now Mr. Fearing was one that play'd upon the dark this Base. He and his fellows sound the Mar. 11. Sackbut, whose Notes are more doleful than 16, 17, 18. the Notes of other Musick are: Tho indeed some say, the Base is the ground of Musick. And for my part, I care not at all for that Profession that begins not in heaviness of Mind. The first string that the Musician usually touches, is the Base, when he intends to put all in tune; God also plays upon this string first, when he sets the Soul in tune for himself. Only here was the imperfection of Mr. Fearing, he could play upon no other Musick but this, till towards his latter end.

I make bold to talk thus Metaphorically, for the ripening of the Wits of young Readers, and because in the Book of the Revelations, the Saved are compared to a Revel. 8. 2. company of Musicians that play upon their Chap. 14. Trumpets and Harps, and sing their Songs 2, 3. before the Throne.

Hon. He was a very zealous man, as one may see by what Relation you have given of him. Difficulties, Lyons, or Vanity-Fair, he feared not at all: 'Twas only Sin, Death and Hell, that was to him a Terror; because he had some Doubts about his Interest in that Celestiall Countrey.

Greath.

The Second Part of

*A Close
about him.*

Greath. You say right: *Those* were the things that were his Troublers, and they, as you have well observed, arose from the weakness of his Mind thereabout, not from weakness of Spirit as to the practical part of a Pilgrims Life. I dare believe, that as the Proverb is, he could have bit a Fire-brand, had it stood in his way: But the things with which he was oppressed, no man ever yet could shake off with ease.

*Christiana's
Sentence.*

Christiana. *Then said Christiana, This Relation of Mr. Fearing has done me good. I thought no body had been like me, but I see there was some Semblance 'twixt this good man and I, only we differed in two things. His Troubles were so great they brake out, but mine I kept within. His also lay so hard upon him, they made him that he could not knock at the Houses provided for Entertainment; but my Trouble was always such, as made me knock the louder.*

*Mercy's
Sentence.*

Mer. If I might also speak my Heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the Lake and the loss of a place in Paradise, then I have been of the loss of other things. Oh, thought I, may I have the Happiness to have a Habitation there, 'tis enough, though I part with all the World to win it.

*Matthew's
Sentence.*

Matt. *Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies Salvation, but if it was so with such a good man as he, why may it not also go well with me?*

*James's
Sentence.*

Jam. No fears, no Grace, said James. Though

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Though there is not alwayes Grace where there is the fear of Hell; yet to be sure there is no Grace where there is no fear of God.

Greath. Well said James, thou hast hit the Mark, for the fear of God is the beginning of Wisdom; and to be sure they that want the beginning, have neither middle nor end. But we will here conclude our Discourse of Mr. Fearing, after we have sent after him this Farewel.

Well, Master Fearing, thou didst fear
Thy God: And wast afraid
Of doing any thing, while here,
That would have thee betray'd.
And didst thou fear the Lake and Pit?
Would others did so too:
For, as for them that want thy Wit,
They do themselves undo.

Their Fare-
well about
him.

Now I saw, that they still went on in their Talk. For after Mr. Greathear had made an end with Mr. Fearing, Mr. Honest began to tell them of another, but his Name was Mr. Self-will. He pretended himself to be a Pilgrim, said Mr. Honest; But I perswade my self, he never came in at the Gate that stands at the head of the way.

Greath. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor Argument, nor yet Example; what his Mind prompt-

Of Mr.
Old Honest
had talked
with him.

The Second Part of

ed him to, that he would do, and nothing else could he be got to.

Greath. *Pray what Principles did he hold, for I suppose you can tell?*

Self-will's
Opinions.

Hon. He held that a man might follow the Vices as well as the Virtues of the Pilgrims, and that if he did both, he should be certainly saved.

Greath. How! If he had said, 'tis possible for the best to be guilty of the Vices, as well as to partake of the Virtues of Pilgrims; he could not much have been blamed: For indeed we are exempted from no Vice absolutely, but on condition that we Watch and Strive. But this I perceive is not the thing: But if I understand you right, your meaning is, that he was of that Opinion, that it was allowable so to be.

Hon. Ai, ai, so I mean, and so he believed and practised.

Greath. But what Ground had he for his so saying?

Hon. Why, he said he had the Scripture for his Warrant.

Greath. *Prethee, Mr. Honest, present us with a few particulars.*

Hon. So I will. He said, to have to do with other mens Wives, had been practised by David, Gods Beloved, and therefore he could do it. He said, to have more Women than one, was a thing that Solomon practised, and therefore he could do it. He said, that Sarah and the godly Midwives of Egypt lyed, and so did saved Rahab, and therefore he could do it. He said, that the Disciples went at the bidding of their Master, and took away the Owners Ass, and there-

therefore he could do so too. He said, that Jacob got the Inheritance of his Father in a way of Guile and Dissimulation, and therefore he could do so too.

Greath. High base! indeed, and you are sure he was of this Opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring Argument for it, &c.

Greath. An Opinion that is not fit to be with any Allowance in the World.

Hon. You must understand me rightly: He did not say that any man might do this; but, that those that had the Virtues of those that did such things, might also do the same.

Greath. But what more false than such a Conclusion? For this is as much as to say, that because good men heretofore have sinned of Infirmary, therefore he had allowance to do it of a presumptuous mind. Or if because a Child, by the blast of the Wind, or for that it stumbled at a stone, fell down and so defiled it self in Mire, therefore he might wilfully lye down and wallow like a Bore therein. Who could a thought that any one could so far a been blinded by the power of Lust? But what is written must be true. They stumble at the Word, being disobedient, whereunto also they were appointed.

1 Pet. 2. 8.

His supposing that such may have the godly Mans Virtues, who addict themselves to their Vices, is also a Delusion as strong as the other. 'Tis just as if the Dog should say, I have, or may have the Qualities of the Child, because I lick up its stinking Excrements. To eat up the

Hos. 4. 8. Sin of Gods People, is no sign of one that is possessed with their Virtues. Nor can I believe that one that is of this Opinion, can at present have Faith or Love in him. But I know you have made strong Objections against him, prethee what can he say for himself?

Hon. Why, he says, To do this by way of Opinion, seems abundance more honest, than to do it, and yet hold contrary to it in Opinion.

Greath. A very wicked Answer, for thō to let loose the Bridle to Lusts, while our Opinions are against such things, is bad; yet to sin, and plead a Toleration so to do, is worse; the one stumbles Beholders accidentally, the other pleads them into the Snare.

Hon. There are many of this mans mind, that have not this mans mouth, and that makes going on Pilgrimage of so little esteem as it is.

Greath. You have said the Truth, and it is to be lamented: But he that feareth the King of Paradise, shall come out of them all.

Christiana. There are strange Opinions in the World. I know one that said 'twas time enough to repent when they came to die.

Greath. Such are not over Wise: That man would a been loath, might he have had a week to run twenty mile in for his Life, to have deferred that Journey to the last hour of that Week.

Hon. You say right, and yet the generality of them that count themselves Pilgrims, do indeed do thus. I am, as you see, an old Man, and have been a Travel-
ler

ler in this Road many a day; and I have taken notice of many things.

I have seen some that have set out as if they would drive all the World afore them; who yet have in few dayes dyed as they in the Wilderness, and so never gat sight of the promised Land.

I have seen some that have promised nothing at first setting out to be Pilgrims, and that one would a thought could not have lived a day, that have yet proved very good Pilgrims.

I have seen some that have run hastily forward, that again have after a little time, run as fast just back again.

I have seen some who have spoke very well of a Pilgrims Life at first, that after a while have spoken as much against it.

I have heard some, when they first set out for Paradice, say positively, there is such a place, who when they have been almost there, have come back again, and said there is none.

I have heard some vaunt what they would do in case they should be opposed, that have even at a false Alarm fled Faith, the Pilgrims way, and all.

Now as they were thus in their way, *Fresh News* there came one running to meet them, and *of trouble.* said, Gentlemen, and you of the weaker sort, if you love Life, shife for your selves, for the Robbers are before you.

Gratch. Then said Mr. Greatheart, They *1 Part* be the three that set upon Littlefaith here- *P. 217.* tofore. Well, said he, we are ready for Great- *heart's Re-* them; so they went on their way. Now *solution.* they *solution.*

they looked at every Turning when they should a met with the Villains: But whether they heard of Mr. Greatheart, or whether they had some other Game, they came not up to the Pilgrims.

Christiana
wisteth for
an Inn.

Rom. 16.

23.

Gaius.

They enter
into his
House.

Gaius En-
tertains
them, and
how.

Chrisf. Christiana then wished for an Inn for her self and her Children, because they were weary. Then said Mr. Honest, There is one a little before us, where a very honourable Disciple, one Gaius, dwells. So they all concluded to turn in thither; and the rather, because the old Gentleman gave him so good a Report. So when they came to the Door, they went in, not knocking, for folks use not to knock at the Door of an Inn. Then they called for the Master of the House, and he came to them: So they asked if they might lye there that Night?

Gaius. Yes Gentlemen, if you be true Men, for my House is for none but Pilgrims. Then was Christiana, Mercy, and the Boys, the more glad, for that the Inn-keeper was a lover of Pilgrims. So they called for Rooms; and he shewed them one for Christiana, and her Children, and Mercy, and another for Mr. Great-heart and the old Gentleman.

Greath. Then said Mr. Great heart, good Gaius, what hast thou for Supper? for these Pilgrims have come far to day, and are weary.

Gaius. It is late, said Gaius; so we cannot conveniently go out to seek Food; but such as we have you shall be welcome to if that will content.

Greath. We will be content with what thou hast in the House, for as much as I have

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proved thee; thou art never destitute of that which is convenient.

Then he went down, and spake to the Cook, whose Name was *Taste that which is good*, to get ready Supper for so many Pilgrims. This done, he comes up again, saying, come my good Friends, you are welcome to me, and I am glad that I have an House to entertain you; and while Supper is making ready, if you please, let us entertain one another with some good Discourse: So they all said, content.

Gaius his Cook.

Gaius. Then said Gaius, Whose Wife is this aged Matron? and whose Daughter is this young Damsel?

Talk between Gaius and his Guests.

Greath. The Woman is the Wife of one Christian, a Pilgrim of former times, and these are his four Children: The Maid is one of her Acquaintance, one that she hath perswaded to come with her on Pilgrimage. The Boys take all after their Father, and covet to tread in his Steps: Yea, if they do but see any place where the old Pilgrim hath lain, or any print of his Foot, it minnistrh Joy to their Hearts, and they covet to lye, or tread in the same.

Mark this.

Gaius. Then said Gaius, is this Christian's Wife, and are these Christian's Children? I knew your Husband's Father, yea, also, his Fathers Father. Many have been good of this stock, their Ancestors dwelt first at Antioch. Christian's Progenitors (I suppose you have heard your Husband talk of them) were very worthy men. They have above any that I know, shewed themselves men of great Virtue and Courage, for the

Act. 11. 26. Of Christian's Ancestors.

The Second Part of

the Lord of the Pilgrims, his ways, and them that loved him. I have heard of many of your Husbands Relations that have stood all Tryals for the sake of the Truth.

Acts 7.

59, 60.

Chap. 12. 2.

Stephen that was one of the first of the Family from whence your Husband sprang, was knocked o'th' Head with Stones. *James*, another of this Generation, was slain with the edge of the Sword. To say nothing of *Paul* and *Peter*, men anciently of the Family from whence your Husband came: There was *Ignatius*, who was cast to the Lyons: *Romanus*, whose Flesh was cut by pieces from his Bones; and *Policarp*, that played the man in the Fire: There was he that was hanged up in a Basket in the Sun, for the Wasps to eat; and he who they put into a Sack, and cast him into the Sea to be drowned. 'Twould be impossible, utterly to count up all of that Family that have suffered Injuries and Death, for the love of a Pilgrims Life. Nor can I, but be glad, to see that thy Husband has left behind him four such Boys as these. I hope they will bear up their Fathers Name, and tread in their Fathers Steps, and come to their Fathers End.

Greath. Indeed Sir, they are likely Lads, they seem to chuse heartily their Fathers Wayes.

Advice to
Christiana
about her
Boys.

Gaius. That is it that I said, wherefore *Christians* Family is like still to spread abroad upon the face of the Ground, and yet to be numerous upon the Face of the Earth: Wherefore let *Christiana* look out some Damselfs for her Sons, to whom they may be Betroathed, &c. that the Name of their Father,

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Father, and the House of his Progenitors may never be forgotten in the World.

Hon. 'Tis pity this Family should fall and be extinct.

Gains. Fall it cannot, but be diminish'd it may; but let *Christiana* take my Advice, and that's the way to uphold it.

And *Christiana*, said *Th's* Inn-keeper, I am glad to see thee and thy Friend *Mercy* together here, a lovely Couple. And may *Mercy* and I advise, take *Mercy* into a nearer Relation *Matthew* to thee: If she will, let her be given to *Marry*. *Matthew* thy eldest Son: 'Tis the way to preserve you a posterity in the Earth. So this match was concluded, and in process of time they were married; But more of that hereafter.

Gains also proceeded, and said, I will now speak on the behalf of Women, to take away their Reproach. For as Death and the Curse came into the World by a Woman, so also did Life and Health; God sent forth his Son, made of a Woman: Yea,

Gen. 3.
Gal. 4.

to shew how much those that came after did abhor the Act of their Mother; this Sex, in the old Testament, coveted Children, if happily this or that Woman might be the Mother of the Saviour of the World. I will say again, that when the Saviour was come, Women rejoyced in him, before either Man or Angel. I read not that ever any man did give unto Christ so much as one Groat, but the Women followed him, and ministred to him of their Substance.

Why Women
of old so
much desir'd
Children.
Luke 2.

Chap. 8.
2, 3.

'Twas a Woman that washed his Feet with Tears, and a Woman that anointed his

Chap. 7.
37, 50.

Joh. 11. 2. Body to the Burial : They were Women
 Chap. 12. 3. that wept when he was going to the Cross ;
 Luk. 23. and Women that followed him from the
 27. Cross, and that sat by his Sepulcher when
 Matt. 27. he was buried ; They were Women that
 55, 56, 61. was first with him at his Resurrection Morn,
 Luke 24. and Women that brought Tidings first to
 22, 23. his Disciples that he was risen from the
 Dead : Women therefore are highly favoured,
 and shew by these things that they are
 sharers with us in the Grace of Life.

*Supper
 ready.*

Now the Cook sent up to signifie that
 Supper was almost ready, and sent one to
 lay the Cloath, the Trenchers, and to set
 the Salt and Bread in order.

Then said *Matthew*, *The sight of this
 Cloath, and of this Forerunner of the Supper,
 begetteth in me a greater Appetite to my Food
 than I had before.*

*What to be
 gathered
 from laying
 of the Board
 with the
 Cloath and
 Trenchers.*

Gains. So let all ministring Doctrines to
 thee in this Life, beget in thee a greater de-
 sire to sit at the Supper of the great King
 in his Kingdom ; for all Preaching, Books,
 and Ordinances here, are but as the laying
 of the Trenchers, and as setting of Salt up-
 on the Board, when compared with the
 Feast that our Lord will make for us when
 we come to his House.

Levit. 7.
 32, 33, 34.
 Chap. 10.
 14, 15.
 Psal. 25. 1.
 Heb. 13.
 15.

So Supper came up, and first a *Heave-
 shoulder*, and a *Wave-breast* was set on the
 Table before them : To shew that they
 must begin their Meal with Prayer and
 Praise to God. The *Heave-shoulder* David
 lifted his Heart up to God with, and with
 the *Wave-breast*, where his heart lay, with
 that he used to lean upon his Harp when he
 played.

played. These two Dishes were very fresh and good, and they all eat heartily well thereof.

The next they brought up, was a Bottle of Wine, red as Blood. So *Gaius* said to them, Drink freely, this is the Juice of the true Vine, that makes glad the Heart of God and Man. So they drank and were merry.

Deut. 32.
14.
Judg. 9. 13.
Joh. 15. 1.

The next was a Dish of Milk well crumbed. But *Gaius* said, *Let the Boys have that, that they may grow thereby.*

1 Pet. 2.
1, 2.

Then they brought up in course a Dish of Butter and Honey. Then said *Gaius*, Eat freely of this, for this is good to chear up, and strengthen your Judgments and Understandings: This was our Lords Dish when he was a Child; *Butter and Honey shall he eat, that he may know to refuse the Evil, and choose the Good.*

A Dish of
Milk
Of Honey
and Butter.

Isa. 7. 15.

Then they brought them up a Dish of Apples, and they were very good tasted Fruit. Then said *Matthew*, May we eat Apples, since they were such, by, and with which the Serpent beguiled our first Mother?

A Dish of
Apples.

Then said *Gaius*;

*Apples were they with which we were beguiled,
Yet Sin, not Apples hath our Souls defild.
Apples forbid, if eat, corrupts the Blood:
To eat such, when commanded, does us good.
Drink of his Flagons then, thou, Church, his
Dove,
And eat his Apples, who art sick of Love.*

Then said *Matthew*, *I made the Scruple,*
because

The Second Part of

because I a while since was sick with eating of Fruit.

Gaius. Forbidden Fruit will make you sick, but not what our Lord has tolerated.

Song 6. 11.

A Dish of

Nuts.

While they were thus talking, they were presented with another Dish, and 'twas a dish of Nuts. Then said some at the Table, Nuts spoyl tender Teeth, especially the Teeth of Children : Which when Gaius heard, he said,

Hard Texts are Nuts (I will not call them Cheaters,)

Whose Shells do keep their Kernels from the Eaters.

Open then the Shells, and you shall have the Meat,

They here are brought, for you to crack and Eat.

Then were they very Merry, and sat at the Table a long time, talking of many things. Then said the old Gentleman, My good Landlord, while we are cracking your Nuts, if you please, do you open this Riddle.

A Riddle

put forth by

old Honest.

*A man there was, tho' some did count him mad,
The more he cast away, the more he had.*

Then they all gave good heed, wondering what good Gaius would say, so he sat still a while, and then thus replied :

Gaius opens

it.

*He that bestows his Goods upon the Poor,
Shall have as much again, and ten times more.*

Then

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Then said *Joseph*, I dare say Sir, I did *Joseph*
not think you could find it out. *wonders.*

Oh! said *Gaius*, I have been trained up
in this way a great while: Nothing teach-
es like Experience; I have learned of my
Lord to be kind, and have found by expe-
rience that I have gained thereby: *There is*
that scattereth, yet increaseth, and there is Prov. II.
that withholdeth more than is meet, but it 24.
tendeth to Poverty. There is that maketh Chap. 13. 7.
himself Rich, yet hath nothing; there is that
maketh himself poor, yet hath great Riches.

Then *Samuel* whispered to *Christiana* his
Mother, and said, Mother, this is a very
good mans House; let us stay here a
good while, and let my Brother *Matthew*
be married here to *Mercy*, before we go any
further. *Matthew*
and Mercy

The which *Gaius* the Host overhearing, *are Mar-*
said, *With a very good Will my Child.* *ried.*

So they stayed there more than a Month,
and *Mercy* was given to *Matthew* to Wife.

While they stayed here, *Mercy* as her
Custom was, would be making Coats and
Garments to give to the Poor, by which
she brought up a very good Report upon
the Pilgrims.

But to return again to our Story. After
Supper, the *Lads* desired a Bed, for that
they were weary with Travelling. Then *The Boys* go
Gaius called to shew them their Chamber, to Bed, the
but said *Mercy*, I will have them to Bed, rest sit up.
So she had them to Bed, and they slept
well, but the rest sat up all Night: For
Gaius and they were such suitable Com-
pany, that they could not tell how to
part.

part. Then after much talk of their Lord,
Old Honest themselves, and their Journey, *Old Mr.*
Nods. *Honest*, he that put forth the Riddle to *Gai-*
us, began to *nod*. Then said *Great-heart*,

What Sir, you begin to be drouzy, come
 rub up, now here's a Riddle for you. Then
 said *Mr. Honest*, let's hear it.

Then said *Mr. Great-heart*,

A Riddle. *He that will kill, must first be overcome :*
Who live abroad would, first must die at home.

Hub, said *Mr. Honest*, it is a hard one,
 hard to expound, and harder to praise.
 But come Landlord, said he, I will, if you
 please, leave my part to you, do you ex-
 pound it, and I will hear what you say.

No, said *Gaius*, 'twas put to you, and
 'tis expected that you should answer it.

Then said the old Gentleman,

The Riddle *He first by Grace must conquered be,*
opened. *That Sin would mortifie.*
And who, that lives, would convince me,
Unto himself must die.

It is right, said *Gaius*; good Doctrine,
 and Experience teaches this. For first,
 until Grace displays it self, and overcomes
 the Soul with its Glory, it is altogether
 without Heart to oppose Sin. Besides, if
 Sin is Satan's Cords, by which the Soul lies
 bound, how should it make Resistance, be-
 fore it is loosed from that Infirmity?

Secondly, Nor will any that knows either
 Reason or Grace, believe that such a man
 can

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can be a living Monument of Grace, that is a Slave to his own Corruptions.

And now it comes in my mind, I will tell you a Story, worth the hearing. There were two Men that went on Pilgrimage, the one began when he was young, the other when he was old : The young man had *A Question* strong Corruptions to grapple with, the *worth the* old mans were decayed with the decays of *minding*. Nature : The young man trod his steps as even as did the old one, and was every way as light as he ; who now, or which of them had their Graces shining clearest, since both seemed to be alike ?

Honest. The young Mans doubtless. For *A Comparison* that which heads it against the greatest Opposition, gives best demonstration that it is strongest ; especially when it also holdeth pace with that that meets not with half so much ; as to be sure old Age does not.

Besides, I have observed, that old men have blessed themselves with this mistake ; Namely, taking the decays of Nature for a gracious Conquest over Corruptions, and *A Mistake* so have been apt to beguile themselves. Indeed old men that are gracious, are best able to give Advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young to set out both together, the young one has the advantage of the fairest discovery of a work of Grace within him, tho' the old mans Corruptions are naturally the weakest.

Thus they sat talking till break of Day. Now when the Family was up, *Christiana* bid

Another
Question.

bid her Son *James* that he should read a Chapter ; so he read the 53^d of *Isaiah*. When he had done, Mr. *Honest* asked why it was said, *That the Saviour is said to come out of a dry ground, and also that he had no Form nor Comeliness in him ?*

Greatheart. Then said Mr. *Great-heart*, To the first I answer, Because, the Church of the Jews, of which Christ came, had then lost almost all the Sap and Spirit of Religion. To the Second I say, The Words are spoken in the Person of the Unbelievers, who because they want that Eye that can see into our Princes Heart, therefore they judge of him by the meanness of his Outside.

Just like those that know not that precious Stones are covered over with a homely Crust ; who when they have found one, because they know not what they have found, cast it again away as men do a common Stone.

Well, said *Gains*, Now you are here, and since, as I know, Mr. *Great-heart* is good at his Weapons, if you please, after we have refreshed our selves, we will walk into the Fields, to see if we can do any good. About a mile from hence, there is one *Slaygood*, a Gyant, that doth much annoy the Kings High-way in these parts : And I know whereabout his Haunt is, he is Master of a number of Theives ; 'twould be well if we could clear these Parts of him.

So they consented and went, Mr. *Great-heart* with his Sword, Helmet and Shield ; and the rest with Spears and Staves.

When

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When they came to the place where he *He is found* was, they found him with one *Feeble-mind* in with one his Hands, whom his Servants had brought *Feeble-* unto him, having taken him in the Way ; *mind in his* now the Gyant was rifling of him, with a *hand.* purpose after that to pick his Bones ; for he was of the nature of *Flesh-eaters.*

Well, so soon as he saw Mr. *Great-heart*, and his Friends, at the mouth of his Cave with their Weapons, he demanded what they wanted ?

Greath. We want thee ; for we are come to revenge the Quarrel of the many that thou hast slain of the Pilgrims, when thou hast dragged them out of the Kings Highway ; wherefore come out of thy Cave. So he armed himself and came out, and to a Battle they went, and fought for above an Hour, and then stood still to take Wind.

Slaygood. *Then said the Gyant, Why are you here on my Ground ?*

Greath. To revenge the Blood of Pilgrims, as I also told thee before ; so they went to it again, and the Gyant made Mr. *Great-heart* give back, but he came up again, and in the greatness of his Mind, he let fly with such stoutness at the Gyants Head and Sides, that he made him let his Weapon fall out of his Hand : So he smote him, and slew him, and cut off his Head, and brought it away to the Inn. He also took *Feeble-mind* the Pilgrim, and brought him with him to his Lodgings. When they were come home, they shewed his Head to the Family, and then set it up as they had done others before, for a Terror to those that should

Feeble-mind rescued from the Gyant.

should attempt to do as he, hereafter.

Then they asked Mr. *Feeblemind* how he fell into his hands?

How Feeble-mind came to be a Pilgrim.

Feeblem. Then said the poor man, I am a sickly man, as you see, and because *Death* did usually once a day knock at my Door, I thought I should never be well at home: So I betook my self to a Pilgrims life; and have travelled hither from the Town of *Uncertain*, where I and my Father were born. I am a man of no strength at all, of Body, nor yet of Mind, but would, if I could, tho I can but *crawl*, spend my Life in the Pilgrims way. When I came at the Gate that is at the head of the Way, the Lord of that place did entertain me freely: Neither objected he against my weakly Looks, nor against my *feeble Mind*; but gave me such things that were necessary for my Journey, and bid me hope to the end. When I came to the House of the *Interpreter*, I received much Kindness there, and because the *Hill Difficulty* was judged too hard for me, I was carried up that by one of his Servants. Indeed I have found much Relief from Pilgrims, tho none was willing to go so softly as I am forced to do: Yet still as they came on, they bid me be of good Chear, and said that it was the will of their Lord, that Comfort should be given to the *feeble minded*, and so went on their own pace. When I was come up to *Assault-Lane*, then this *Gyant* met with me, and bid me prepare for an *Encounter*; but alas, feeble one that I was, I had more need of a *cordial*: So he came up and took me, I

Theff. 5.

14.

com.

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conceited he should not kill me ; also when he had got me into his Den, since I went not with him *willingly*, I believed I should come out alive again. For I have heard, that not any Pilgrim that is taken Captive by Violent Hands, if he keeps Heart whole towards his Master, is by the Laws of Providence to die by the Hand of the Enemy. *Robbed*, I looked to be, and Robbed to be sure I am ; but I am as you see escaped with Life, for the which I thank my King as Author, and you as the Means. Other Brunts I also look for, but this I have resolved on, to wit, to *run* when I can, to go when I cannot *run*, and to *creep* when I cannot go. As to the main, I thank him that loves me, I am fixed ; my way is before me, my Mind is beyond the *River* that has no Bridge, thò I am as you see, but of a feeble Mind.

Hon. Then said old Mr. Honest, Have not you some time ago, been acquainted with one Mr. Fearing, a Pilgrim ?

Feeble. Acquainted with him ; Yes. He came from the Town of Stupidity, which lieth four Degrees to the Northward of the City of Destruction, and as many off, of where I was born ; Yet we were well acquainted, for indeed he was mine Uncle, my Fathers Brother ; he and I have been much of a Temper, he was a little shorter than I, but yet we were much of a Complexion.

Hon. I perceive you knew him, and I am apt to believe also that you were related one to some of Mr. another ; for you have his whitely Look, a Fearing's Cast Features.

Cast like his with your Eye, and your Speech is much alike.

Feebl. Most have said so, that have known us both, and besides, what I have read in him, I have for the most part found in my self.

Gaius Comforts him.

Gaius. Come Sir, said good Gaius, be of good Cheer, you are welcome to me, and to my House; and what thou hast a mind to, call for freely; and what thou would'st have my Servants do for thee, they will do it with a ready Mind.

Notice to be taken of Providence.

Feebl. Then said Mr. Feeble-mind, This is unexpected Favour, and as the Sun shining out of a very dark Cloud: Did Gyant Slay-good intend me this Favour when he stop'd me, and resolv'd to let me go no further? Did he intend that after he had rifled my Pockets, I should go to Gaius mine Host? Yet so it is.

Findings how one Not-right was slain with a Thunder-bolt, and Mr. Feeble-mind's Comment upon it.

Now, just as Mr. Feeble-mind, and Gaius was thus in talk; there comes one running, and called at the Door, and told, That about a Mile and an half off, there was one Mr. Not-right a Pilgrim, struck dead upon the place where he was, with a Thunder-bolt.

Feebl. Alas! said Mr. Feeble-mind, is he slain? he overtook me some days before I came so far as hither, and would be my Company-keeper: He also was with me when Slay-good the Gyant took me, but he was nimble of his Heels, and escaped: But it seems, he escaped to die, and I was took to live.

What?

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What, one would think, doth seek to fly out-
right,
Of times, delivers from the saddest Plight.
That very Providence, whose Face is Death,
Doth oft-times, to the lowly, Life bequeath.
I taken was, he did escape and flee,
Hunds Croft, gives Death to him, and Life to me.

Now about this time Matthew and Mercy
were Married; also Gaius gave his Daugh-
ter Phebe to James, Matthew's Brother, to
Wife; after which time, they yet stayed
above ten days at Gaius's House, spending
their time, and the Seasons, like as Pil-
grims use to do.

When they were to depart, Gaius made
them a Feast, and they did eat and drink,
and were merry. Now the Hour was come
that they must be gone, wherefore Mr.
Great-heart called for a Reckoning. But
Gaius told him, that at his House, it was
not the Custom for Pilgrims to pay for their
Entertainment. He boarded them by the
year, but looked for his pay from the good
Samaritane, who had promised him at his
return, whatsoever Charge he was at with
them, faithfully to repay him. Then said
Mr. Great-heart to him,

Greath. Begged, thou dost faithfully, what-
soever thou dost, to the brethren and to Stran-
gers, which have born Witness of thy Charity
before the Church. Whom if thou (yet) bring
forward on their Journey after a Godly sort,
thou shalt do well.

Then Gaius took his leave of them all,
and

The Pil-
grims pre-
pare to go
forward.

Luke 10.
33, 34, 35.
How they
greet one
another at
parting.

1 Joh. 5.6.

Gaius his
last kind-
ness to Fee-
ble-mind.

and of his Children, and particularly of Mr. Feeble-mind. He also gave him something to drink by the way.

Now Mr. Feeblemind, when they were going out of the Door, made as if he intended to linger. The which, when Mr. Great-heart espied, he said, come Mr. Feeblemind, pray do you go along with us, I will be your Conductor, and you shall fare as the rest.

Feeble-
mind for
going be-
hind.

Feebl. Alas, I want a suitable Companion, you are all lusty and strong, but I, as you see, am weak; I chuse therefore rather to come behind, lest, by reason of my many Infirmities, I should be both a Burthen to my self, and to you. I am, as I said, a man of a weak and feeble Mind, and shall be offended, and made weak at that which others can bear. I shall like no Laughing, I shall like no gay Attire, I shall like no unprofitable Questions: Nay, I am so weak a Man, as to be offended with that which others have a liberty to do. I do not yet know all the Truth; I am a very ignorant Christian-man; sometimes if I hear some rejoyce in the Lord, it troubles me because I cannot do so too. It is with me, as it is with a weak Man among the strong, or as with a sick Man among the healthy, or as a Lamp despised. (He that is ready to slip with his Feet, is as a Lamp despised, in the Thought of him that is at ease.) So that I know not what to do.

His Excuse
for it.

Job 12. 5.

Great-
heart's
Commission.

1 Thes. 3. 5.

14.

Rom. 14.

1 Cor. 8.

Great-heart. But Brother, said Mr. Great-heart, I have it in Commission, to comfort the feeble-minded, and to support the weak. You must needs go along with us; we will wait for you, we will lend you our help, we will deny our selves of some things, both Opi-

nionative

innative and Practical, for your sake; we Chap. 9. 22.
will not enter into doubtful Disputations A Christian
before you, we will be made all things to Spirit.
you, rather than you shall be left behind.

Now, all this while they were at Gains's
Door; and behold as they were thus in the
heat of their Discourse, Mr. Ready-to-hault Psa. 38. 17.
came by, with his Crutches in his hand, and Promises.
he also was going on Pilgrimage.

Feebl. Then said Mr. Feeble-mind to him,
Man! how camest thou hither? I was but just Feeble-
now complaining that I had not a suitable Com- mind glad
panion, but thou art according to my Wish. to see Rea-
Welcome, welcome, good Mr. Ready-to-hault, dy-to-
I hope thee and I may be some help. hault come

Ready-to. I shall be glad of thy Company, by,
said the other; and good Mr. Feeble-mind,
rather than we will part, since we are thus
happily met, I will lend thee one of my
Crutches.

Feebl. Nay, said he, thou I thank thee for
thy good Will, I am not inclined to hault before
I am Lame. How be it, I think when occasi-
on is, it may help me against a Dog.

Ready-to. If either my self, or my Crutches,
can do thee a pleasure, we are both at thy
Command, good Mr. Feeble-mind.

Thus therefore they went on, Mr. Great-
heart and Mr. Honest went before, Christia-
na and her Children went next, and Mr.
Feeble-mind and Mr. Ready-to-hault came be-
hind with his Crutches. Then said Mr. Honest,

Hon. Pray Sir, now we are upon the Road,
tell us some profitable things of some that have New Talk.
gone on Pilgrimage before us.

Great. With a good Will, I suppose
you

1 Part
from pag.
111, to
pag. 122.

you have heard how *Christian* of old, did meet with *Apollyon* in the Valley of *Humiliation*, and also what hard work he had to go thorow the Valley of the Shadow of Death. Also I think you cannot but have heard how *Faithful* was put to it with *Madam Wanton*, with *Adam* the first, with one *Discontent*, and *Shame*; four as deceitful Villains, as a man can meet with upon the Road.

Hon. Yes, I have heard of all this; but indeed, good *Faithful*, was hardest put to it with *Shame*, he was an unwearied one.

Greath. Ai, for as the Pilgrim well said, He of all men had the wrong Name.

Hon. But pray Sir, where was it that *Christian* and *Faithful* met *Talkative*? that same was also a notable one.

Greath. He was a confident Fool, yet many follow his wayes.

Hon. He had like to a beguiled *Faithful*.

1 Part
pag. 123.
pag. 127.
pag. 144.

Greath. Ai, But *Christian* put him into a way quickly to find him out. Thus they went on till they came at the place where *Evangelist* met with *Christian* and *Faithful*, and Prophesied to them of what should befall them at *Vanity-Fair*.

Greath. Then said their Guide, Hereabouts did *Christian* and *Faithful* meet with *Evangelist*, who Prophesied to them of what Troubles they should meet with at *Vanity-Fair*.

Hon. Say you so! I dare say it was a hard Chapter that then he did read unto them.

1 Part
pag. 137.
2c.

Greath. 'Twas so, but he gave them Encouragement withall. But what do we talk of them, they were a couple of Lyon-like Men,

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Men ; they had set their Faces like Flint
Don't you remember how undaunted they
were when they stood before the Judge ?

Hon. *Well Faithful, bravely suffered !*

Greath. So he did, and as brave things
came on't : For *Hopeful* and some others,
as the Story relates it, were Converted by
his Death.

Hon. *Well, but pray go on ; for you are
well acquainted with things.*

Greath. Above all that *Christian* met with
after he had passed thorow *Vanity-Fair*,
one *By-ends* was the arch one.

Hon. *By-ends ; what was he ?*

Greath. A very arch Fellow, a down-
right Hypocrite ; one that would be Religi-
ous, which way ever the World went, but
so cunning, that he would be sure neither
to lose, nor suffer for it.

He had his *Mode* of Religion for every
fresh occasion, and his Wife was as good
at it as he. He would turn and change
from Opinion to Opinion ; yea, and plead
for so doing too. But so far as I could learn,
he came to an ill End with his *By-ends*,
nor did I ever hear that any of his Chil-
dren were ever of any Esteem with any that
truly feared God.

Now by this time, they were come with-
in sight of the Town of *Vanity*, where *Va-
nity Fair* is kept. So when they saw that
they were so near the Town, they consult-
ed with one another how they should pass
thorow the Town, and some said one thing,
and some another. At last Mr. *Greatheart*,
said, I have, as you may understand, often

I Part
pag. 167.

*They are
come with-
in sight of
Vanity.*

Psa. 21. 16.

H

been

*They enter
into one Mr.
Mnason's to
Lodge.*

been a *conductor* of Pilgrims thorow this Town; Now I am acquainted with one Mr. *Mnason*, a *Cyprusian* by Nation, an old Disciple, at whose House we may Lodge. If you think good, said he, we will turn in there.

Content, said old *Honest*; Content, said *Christiana*; Content, said Mr. *Feeble-mind*; and so they said all. Now you must think it was *Even-tide*, by that they got to the outside of the Town, but Mr. *Great-heart* knew the way to the Old man's House. So thither they came; and he called at the Door, and the old Man within knew his Tongue so soon as ever he heard it; so he opened, and they all came in. Then said *Mnason* their Host, How far have ye come to day? So they said, From the House of *Gaius* our Friend. I promise you, said he, you have gone a good stich, you may well be a-weary; sit down. So they sat down.

Greath. Then said their Guide, Come what chear Sirs, I dare say you are welcome to my Friend.

*They are
glad of en-
ertain-
ment.*

Mna. I also, said Mr. *Mnason*, do bid you Welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Hon. Our great Want, a while since, was Harbour, and good Company, and now I hope we have both.

Mna. For Harbour, you see what it is, but for good Company, that will appear in the Tryal.

Greath. Well, said Mr. *Great-heart*, will

you have the Pilgrims up into their Lodging?

Mna. I will, said Mr. Mnaſon. So he had them to their reſpective Places; and alſo ſhewed them a very fair Dining-Room, where they might be and ſup together, untill time was come to go to Reſt.

Now when they were ſet in their places, and were a little cheary after their Journey, Mr. Honelt asked his Landlord if there were any ſtore of good People in the Town?

Mna. We have a few, for indeed they are but a few, when compared with them on the other ſide.

Hon. But how ſhall we do to ſee ſome of *They deſire them? for the ſight of good men to them that to ſee ſome are going on Pilgrimage, is like to the appearing of the Moon and the Stars to them that are ſailing upon the Seas.* *of the good People in the Town.*

Mna. Then Mr. Mnaſon ſtamped with his Foot, and his Daughter Grace came up; ſo he ſaid unto her, Grace, go you, tell my Friends, Mr. Contrite, Mr. Holy-man, Mr. Love-ſaint, Mr. Dare-not-ly, and Mr. Penitent; that I have a Friend or two at my Houſe, that have a mind this Evening to ſee them. *Some ſent for.*

So Grace went to call them, and they came, and after Salutation made, they ſat down together at the Table.

Then ſaid Mr. Mnaſon their Landlord, My Neighbours, I have, as you ſee, a company of Strangers come to my Houſe, they are Pilgrims: They come from afar, and are going to Mount Sion. But who, quoth he, do you think this is?

pointing with his Finger to *Christiana*. It is *Christiana*, the Wife of *Christian*, that famous Pilgrim, who with *Faithful* his brother were so shamefully handled in our Town. At that they stood amazed, saying, We little thought to see *Christiana*, when *Grace* came to call us, wherefore this is a very comfortable Surprize. Then they asked her of her welfare, and if these young men were her Husbands Sons. And when she had told them they were; they said, The King whom you love, and serve, make you as your Father, and bring you where he is in Peace.

Some Talk
betwixt
Mr. Honest
and Con-
trite.

* The Fruit
of Watch-
fulness.

Hon. Then Mr. *Honest* (when they were all sat down) asked Mr. *Contrite* and the rest, in what posture their Town was at present?

Cont. You may be sure we are full of Hurry, in Fair time. * 'Tis hard keeping our Hearts and Spirits in any good Order, when we are in a cumbred condition. He that lives in such a place as this is, and that has to do with such as we have, has need of an Item to caution him to take heed, every moment of the Day.

Hon. But how are your Neighbours for quietness?

Persecution
not so hot at
Vanity Fair
as formerly.

Cont. They are much more moderate now than formerly. You know how *Christian* and *Faithful* were used at our Town; but of late, I say, they have been far more moderate. I think the Blood of *Faithful* lieth with load upon them till now; for since they burned him, they have been ashamed to burn any more: In those days
we

we were afraid to walk the Streets, but now we can shew our Heads. Then the Name of a Professer was odious, now, specially in some parts of our Town (for you know our Town is large) Religion is counted Honourable.

Then said Mr. Contrite to them, Pray how fareth it with you in your Pilgrimage, how stands the Countrey affected towards you?

Hon. It happens to us, as it happeneth to Way-faring men; sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; We are seldom at a Certainty. The Wind is not alwayes on our Backs, nor is every one a Friend that we meet with in the Way. We have met with some notable Rubs already; and what are yet behind we know not, but for the most part we find it true, that has been talked of of old, *A good Man must suffer Trouble.*

Contrit. You talk of Rubs, what Rubs have you met withal?

Hon. Nay, ask Mr. Great-heart our Guide, for he can give the best Account of that.

Greath. We have been beset three or four times already: First *Christiana* and her Children were beset with two *Ruffians*, that they feared would a took away their Lives; We was beset with *Gyant Bloody-man*, *Gyant Maul*, and *Gyant Slay-good*. Indeed we did rather beset the last, than were beset of him: And thus it was. After we had been some time at the House of *Gaius*, mine Host, and of the whole Church, we were minded upon a time to take our

Weapons with us, and go see if we could fight upon any of those that were Enemies to Pilgrims; (for we heard that there was a notable one thereabouts.) Now *Gaius* knew his *Haunt* better than I, because he dwelt thereabout, so we looked and looked, till at last we discerned the mouth of his Cave; then we were glad and pluck'd up our Spirits. So we approached up to his *Den*, and lo when we came there, he had dragged by meer force into his Net, this poor man, Mr. *Feeble-mind*, and was about to bring him to his End. But when he saw us, supposing as we thought, he had had another Prey, he left the poor man in his Hole, and came out. So we fell to it full sore, and he lustily laid about him; but in conclusion, he was brought down to the Ground, and his Head cut off, and set up by the Way-side for a Terror to such as should after practise such Ungodliness. That I tell you the Truth, here is the man himself to affirm it, who was as a Lamb taken out of the Mouth of the Lyon.

Feebl. Then said Mr. *Feeble-mind*, I found this true to my Cost, and Comfort; to my Cost, when he threatned to pick my Bones every moment; and to my Comfort, when I saw Mr. *Great-heart* and his Friends with their Weapons approach so near for my Deliverance.

Mr. Holy-
man's
Speech.

Holym. Then said Mr. *Holy-man*, There are two things that they have need to be possessed with that go on Pilgrimage, Courage and an unspotted Life. If they have not Courage, they can never hold on their way

and

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and if their Lives be loose, they will make the very Name of a *Pilgrim* stink.

Lovef. Then said Mr. *Love-saint*; I hope Mr. *Love*-this Caution is not needful amongst you. *saint's* But truly there are many that go upon the *Speech*. Road, that rather declare themselves Strangers to Pilgrimage, than Strangers and Pilgrims in the Earth.

Darenot. Then said Mr. *Dare-not-ly*, 'Tis Mr. *Dare*-true; they neither have the *Pilgrims* Weed, not-ly his nor the *Pilgrims* Courage; they go not upright- *Speech*. ly, but all awrie with their Feet, one Shoo goes inward, another outward, and their *Hosen* out behind; there a Rag, and there a Rent, to the Disparagement of their Lord.

Penit. These things, said Mr. *Penitent*, Mr. *Peni*-they ought to be troubled for, nor are the rent his Pilgrims like to have that Grace put upon *Speech*. them and their Pilgrims Progress, as they desire, until the way is cleared of such Spots and Blemishes.

Thus they sat talking and spending the time, until Supper was set upon the Table. Unto which they went and refreshed their weary Bodies, so they went to Rest. Now they stayed in this Fair a great while, at the House of this Mr. *Mnason*, who in process of time gave his Daughter *Grace* unto *Samuel Christiansa's* Son, to Wife, and his Daughter *Martha* to *Joseph*.

The time, as I said, that they lay here, was long (for it was not now as in former times.) Wherefore the *Pilgrims* grew acquainted with many of the good people of the Town, and did them what service they could. *Mercy*, as she was wont, laboured

much for the Poor, wherefore their Bellies and Backs blessed her, and she was there an Ornament to her Profession. And to say the truth, for *Grace*, *Phebe*, and *Martha*, they were all of a very good Nature, and did much good in their place. They were also all of them very Fruitful, so that *Christian's* Name, as was said before, was like to live in the World.

A Monster. While they lay here, there came a *Monster* out of the Woods, and slew many of the People of the Town. It would also carry away their Children, and teach them to suck its Whelps. Now no man in the Town durst so much as Face this *Monster*; but all Men fled when they heard of the noise of his coming.

Rev. 17.3. The *Monster* was like unto no one Beast upon the Earth. Its Body was like a Dragon, and it had seven Heads and ten Horns, *His Shape.* It made great havock of Children, and yet it was governed by a Woman. This *Monster* propounded Conditions to men; and such men as loved their Lives more then their Souls, accepted of those Conditions. So they came under. *His Nature.*

Now this Mr. *Great-heart*, together with these that came to visit the Pilgrims at Mr. *Mnason's* House, entred into a Covenant to go and ingage this Beast, if perhaps they might deliver the People of this Town, from the Paws and Mouth of this so devouring a Serpent.

Then did Mr. *Great-heart*, Mr. *Contrite*, Mr. *Holy-man*, Mr. *Dare-not-ly*, and Mr. *Penitent*, with their Weapons go forth to meet him.

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him. Now the *Monster* at first was very *How*
Rampant, and looked upon these Enemies *ingag*
with great Disdain, but they so be-labored
him, being sturdy men at Arms, that they
made him make a Retreat: so they came
home to Mr. *Mnasons* House again.

The *Monster*, you must know, had his cer-
tain Seasons to come out in, and to make
his Attempts upon the Children of the Peo-
ple of the Town, also these Seasons did these
valiant Worthies watch him in, and did
still continually assault him; in so much,
that in process of time, he became not only
wounded, but lame; also he has not made
that havock of the Towns mens Children,
as formerly he has done. And it is verily
believed by some, that this Beast will die of
his Wounds.

This therefore made Mr. *Great-heart* and
his Fellows, of great Fame in this Town,
so that many of the People that wanted
their taste of things, yet had a Reverend
Esteem and Respect for them. Upon this
account therefore it was that these Pilgrims
got not much hurt here. True, there were
some of the baser sort that could see no
more then a *Mole*, nor understand more
than a Beast, these had no reverence for
these men, nor took they notice of their
Valour or Adventures.

Well, the time drew on that the Pil-
grims must go on their way, wherefore they
prepared for their Journey. They sent for
their Friends, they conferred with them,
they had some time set apart therein to
commit each other to the Protection of
their

their Prince. There was again, that brought them of such things as they had, that was fit for the weak, and the strong, A&A.28.10. for the Women, and the Men; and so laden them with such things as was necessary.

Then they set forwards on their way, and their Friends accompanying them so far as was convenient; they again committed each other to the Protection of their King, and parted.

They therefore that were of the Pilgrims Company went on, and Mr. *Great-heart* went before them; now the Women and Children being weakly, they were forced to go as they could bear, by this means Mr. *Ready-to-hault* and Mr. *Feeble-mind* had more to sympathize with their Condition.

When they were gone from the Townsmen, and when their Friends had bid them farewell, they quickly came to the place where *Faithful* was put to Death: There therefore they made a stand, and thanked him that had enabled him to bear his Cross so well, and the rather, because they now found that they had a benefit by such a manly Suffering as his was.

1 Part
p. 285.

They went on therefore after this, a good way further, talking of *Christian* and *Faithful*, and how *Hopeful* joyned himself to *Christian* after that *Faithful* was dead.

Now they were come up with the *Hill Lucre*, where the *Silver-mine* was, which took *Demas* off from his Pilgrimage, and into which, as some think, *By-ends* fell and perished; wherefore they considered that.

But

But when they were come to the old Monument that stood over against the *Hill Lucre*, to wit, to the Pillar of Salt that stood also within view of *Sodom*, and its stinking Lake; they marvelled, as did *Christian* before, that men of that Knowledge and ripeness of Wit as they was, should be so blinded as to turn aside here. Only they considered again, that Nature is not affected with the Harms that others have met with, specially if that thing upon which they look, has an attracting Virtue upon the foolish Eye.

I saw now that they went on till they came at the River that was on this side of the delectable Mountains. To the River where the fine Trees grow on both sides, and whose Leaves, if taken inwardly, are good against Surfeits; where the Medows are green all the year long, and where they might lie down safely. 1 Part pag. 189.

By this River side in the Meadow, there were Cotes and Folds for Sheep, an House built for the *nourishing* and bringing up of those Lambs, the Babes of those Women that go on Pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these Lambs with his Arm, and carry them in his Bosom, and that could gently lead those that were with young. Now to the Care of *this Man*, *Christiana* admonished her four Daughters to commit their little ones; that by these Waters they might be housed, harbored, succored and nourished, and that none of them might

Psal. 23.

Heb. 5. 2.
Isa. 40. 11.

et. 23. 4. *be lacking in time to come.* This man, if
 Ezek. 34. any of them go astray, or be lost, he will
 11, 12, 13, bring them again, he will also bind up
 14, 15, 16. that which was broken, and will strengthen
 them that are sick. Here they will never want Meat, and Drink and Cloathing, here they will be kept from Thieves and Robbers, for this man will dye before one of those committed to his Trust, shall be lost. Besides, here they shall be sure to have good *Nurture* and Admonition, and shall be taught to walk in right Paths, and that you know is a Favour of no small account. Also here, as you see, are delicate *Waters*, pleasant *Medows*, dainty *Flowers*, variety of *Trees*, and such as bear *wholsom Fruit*. Fruit, not like that that *Matthew* eat of, that fell over the Wall out of *Belzebubs* Garden, but Fruit that procureth Health where there is none, and that continueth and increaseth it where it is.

John 10.
 26.

So they were content to commit their little Ones to him; and that which was also an Incouragement to them so to do, was, for that all this was to be at the Charge of the King, and so was an Hospital to young Children, and Orphans.

They being
 come to
 By-path
 Stile, have
 a mind to
 have a pluck
 with Gyant
 Despair.

Now they went on: And when they were come to By-path Medow, to the Stile over which *Christian* went with his Fellow *Hopeful*, when they were taken by Gyant *Despair*, and put into *Doubting Castle*: They sate down and consulted what was best to be done, to wit, now they were so strong, and had got such a man as Mr.

Great-

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Great-heart for their Conductor; whether 1 Part,
they had not best to make an Attempt pag. 191,
upon the Gyant, demolish his Castle, and 195.

there were any Pilgrims in it, to set
them at liberty before they went any fur-
ther. So one said one thing, and another
said the contrary. One questioned if it
was lawful to go upon *Unconsecrated Ground*,
another said they might, provided their
end was good; but Mr. *Great-heart* said,
Though that Assertion offered last, cannot
be universally true, yet I have a Comand-
ment to resist Sin, to overcome Evil, to
fight the good Fight of Faith: And I pray,
with whom should I fight this good Fight,
if not with Gyant *Despair*? I will therefore
attempt the taking away of his Life, and
the demolishing of *Doubting Castle*. Then
said he, who will go with me? Then said
old *Honest*, I will, and so will we too, said
Christian's four Sons, *Matthew*, *Samuel*,
James and *Joseph*, for they were young
men and strong.

1 John 2:
13, 14

So they left the Women in the Road,
and with them Mr. *Feeble-mind*, and Mr.
Ready-to-hault, with his Crutches, to be
their Guard, until they came back, for in
that place thō Gyant *Despair* dwelt so near,
they keeping in the Road, *A little Child* *Isa. 11. 6*
might lead them.

So Mr. *Great-heart*, old *Honest*, and the
four young men, went to go up to *Doubt-
ing Castle*, to look for Gyant *Despair*: When
they came at the Castle Gate, they knock-
ed for Entrance with an unusual Noise.
At that the old Gyant comes to the Gate,
and

and *Diffidence* his Wife follows: Then said he, Who, and what is he, that is so hardy as after this manner to molest the Gyant *Despair*? Mr. *Great-heart* replied, It is I, *Great-heart*, one of the King of the Celestial Countreys Conductors of Pilgrims to their Place. And I demand of thee that thou open thy Gates for my Entrance, prepare thy self also to Fight, for I am come to take away thy Head, and to demolish *Doubling Castle*.

Despair has overcome Angels.

Now Gyant *Despair*, because he was a Gyant, thought no man could overcome him, and again, thought he, since heretofore I have made a Conquest of Angels, shall *Great-heart* make me afraid? So he harnessed himself and went out: He had a Cap of Steel upon his Head, a Brestplate of Fire girded to him, and he came out in Iron Shooes, with a great Club in his Hand: Then these six men made up to him, and beset him behind and before; also when *Diffidence*, the Gyantess, came up to help him, old Mr. *Honest* cut her down at one Blow. Then they fought for their Lives, and Gyant *Despair* was brought down to the Ground, but was very loth to dye: He struggled hard, and had, as they say, as many Lives as a Cat, but *Great-heart* was his death, for he left him not till he had severed his head from his shoulders.

Despair is loth to die.

Doubling Castle demolished.

Then they fell to demolishing *Doubling Castle*, and that you know might with ease be done, since Gyant *Despair* was dead. They were seven Days in destroying

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ing of that; and in it of Pilgrims, they found one Mr. *Dispondency*, almost starved to Death, and one *Much-afraid* his Daughter; these two they saved alive. But it would a made you a wondered to have seen the dead Bodies that lay here and there in the Castle Yard, and how full of dead mens Bones the Dungeon was.

When Mr. *Great-heart* and his Companions had performed this Exploit, they took Mr. *Dispondency*, and his Daughter *Much-afraid*, into their Protection, for they were honest People, tho they were Prisoners in *Doubting Castle*, to that Tyrant Gyant *Despair*. They therefore I say, took with them the Head of the Gyant (for his Body they had buried under a heap of Stones) and down to the Road and to their Companions they came, and shewed them what they had done. Now when *Feeble-mind*, and *Ready-to-hault* saw that it was the Head of Gyant *Dispair* indeed, they were very jocond and merry. Now *Christiana*, if need was, could play upon the *Vial*, and her Daughter *Mercy* upon the *Lute*: So, since they were so merry disposed, she plaid them a Lesson, and *Ready-to-hault* would Dance. So he took *Dispondencie's* Daughter, named *Much-afraid*, by the Hand, and to Dancing they went in the Road. True, he could not Dance without one Crutch in his Hand, but I promise you, he footed it well; also the Girl was to be commended, for she answered the Musick handsomely.

They have
Musick and
Dancing for
Joy.

As

The Second Part of

As for Mr. Despondency, the Musick was not much to him, he was for feeding rather then Dancing, for that he was almost starved. So *Christiana* gave him some of her bottle of Spirits for present Relief, and then prepared him something to eat; and in little time the old Gentleman came to himself, and began to be finely revived.

Now I saw in my Dream, when all these things were finished, Mr. *Great-heart* took the Head of *Gyant-Despair*, and set it upon a Pole by the High-way side, right over against the Pillar that *Christian* erected for a Caution to Pilgrims that came after, to take heed of entring into his Grounds.

Then he writ under it upon a Marble Stone, these Verses following.

A Monument of Deliverance.
 This is the Head of him, whose Name only,
 In former times, did Pilgrims terrifie.
 His Castle's down, and Diffidence his Wife,
 Brave Master Great-heart has bereft of Life.
 Despondency, his Daughter Much-afraid,
 Great-heart, for them also the Man has play'd.
 Who hereof doubts, if he'l but cast his Eye,
 Up hither, may his Scruples satisfie.
 This Head, also when doubling Cripples dance,
 Doth shew from Fears they have Deliverance.

When these men had thus bravely shew'd themselves against *Doubting-Castle*, and had slain *Gyant-Despair*, they went forward, and went on till they came to the *Delittable Mountains*, where *Christian* and *Hopeful* refreshed themselves with the Varieties of the Place. They also acquainted themselves with



*The doubting Castle be demolished,
 And the Gyant despair-hath lost his head:
 Sin can rebuild the Castle, make't remaine;
 And make despair the Gyant live againe*



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with the Shepherds there, who welcomed them as they had done *Christian* before, unto the delectable Mountains.

Now the Shepherds seeing so great a train follow *Mr. Great-heart* (for with him they were well acquainted ;) they said unto him, Good Sir, you have got a goodly Company here ; pray where did you find all these ?

Then *Mr. Great-heart* replied,

First here's <i>Christiana</i> and her train,	<i>The Guides</i>
Her Sons, and her Sons Wives, who like the Wain	<i>Speech to the</i>
Keep by the Pole, and do by Compass steer,	<i>Shepherds,</i>
From Sin to Grace, else they had not been here.	
Next here's old <i>Honest</i> come on Pilgrimage,	
Ready-to-halt too, who I dare ingage,	
True hearted is, and so is Feeble-mind,	
Who willing was, not to be left behind.	
Despondency, good-man, is coming after,	
And so also is <i>Much-afraid</i> , his Daughter.	
May we have Entertainment here, or must	
We further go ? let's know whereon to trust.	

Then said the Shepherds ; This is a *Their Enter-*
comfortable Company, you are welcome to *tainment.*
us, for we have for the *Feeble*, as for the *Matt. 23.*
Strong ; our Prince has an Eye to what is *40.*
done to the least of these. Therefore Infir-
my must not be a block to our Entertainment.
So they had them to the Palace Door, and
then said unto them, Come in *Mr. Feeble-*
mind, come in *Mr. Ready-to halt*, come in
Mr. Despondency, and *Mrs. Much-afraid* his
Daughter. These *Mr. Great-heart*, said the
Shepherds to the Guide, we call in by Name,
for

*A Description of false
Shepherds.*
Ezek. 34.
21.

for that they are most subject to draw back; but as for you, and the rest that are *strong*, we leave you to your wonted Liberty. Then said Mr. *Great-heart*, This day I see that Grace doth shine in your Faces, and that you are my Lords Shepherds indeed; for that you have not *pushed* these Diseased neither with Side nor Shoulder, but have rather strewed their way into the Palace with Flowers, as you should.

So the Feeble and Weak went in, and Mr. *Great-heart*, and the rest did follow. When they were also set down, the Shepherds said to those of the weakest sort, What is it that you would have? For said they, all things must be managed here, to the supporting of the weak, as well as to the warning of the Unruly.

So they made them a Feast of things easie of Digestion, and that were pleasant to the Palate, and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place. When Morning was come, because the Mountains were high, and the day clear; and because it was the Custom of the Shepherds to shew to the Pilgrims, before their Departure, some Rarities; therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the Fields, and shewed them first, what they had shewed to *Christian* before.

Then they had them to some new places. The first was to *Mount-Marvel*, where they looked, and behold a man at a Distance,
that

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that tumbled the Hills about with Words Mount-
Then they asked the Shepherds what that *Marvel*.
should mean? So they told him, that that 1 Part,
man was the Son of one *Great-grace*, of pag. 226.
whom you read in the first part of the Re-
cords of the *Pilgrims Progress*. And he is
set there to teach Pilgrims how to believe
down, or to tumble out of their wayes, Mar. 11.
what Difficulties they shall meet with, by 23, 24.
Faith. Then said Mr. *Great-heart*, I know
him, he is a man above many.

Then they had them to another place, *Mount-In-*
called *Mount-Innocent*. And there they saw *nocent*.
a man cloathed all in White; and two men,
Prejudice, and *Ill-will*, continually casting
Dirt upon him. Now behold the Dirt,
whatsoever they cast at him, would in lit-
tle time fall off again, and his Garment
would look as clear as if no Dirt had been
cast thereat.

Then said the Pilgrims what means this?
The Shepherds answered, This man is
named *Godly-man*, and this Garment is to
shew the Innocency of his Life. Now
those that throw Dirt at him, are such as
hate his *Well-doing*, but as you see the Dirt
will not stick upon his Cloaths, so it shall
be with him that liveth truly Innocently in
the World. Whoever they be that would
make such men dirty, they labour all in
vain; for God, by that a little time is spent
will cause that their *Innocence* shall break
forth as the Light, and their Righteousness
as the Noon day.

Then they took them, and had them to *Mount-*
Mount-Charity, where they shewed them a *Charity*.
man

man that had a bundle of Cloth lying before him, out of which he cut Coats and Garments, for the Poor that stood about him; yet his Bundle or Role of Cloth was never the less.

Then said they, what should this be? This is, said the Shepherds, to shew you, That he that has a Heart to give of his Labour to the Poor, shall never want where-withal. He that watereth shall be watered himself. And the Cake that the Widdow gave to the Prophet, did not cause that she had ever the less in her Barrel.

*The Work
of one Fool,
and one
Want-witt.*

They had them also to a place where they saw one Fool, and one Want-wit, washing of an Ethiopian with intention to make him white, but the more they washed him, the blacker he was. They then asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile Person; all means used to get such an one a good Name, shall in Conclusion tend but to make him more abominable. Thus it was with the Pharisees, and so shall it be with all Hypocrites.

*i Part,
pag. 211.*

Then said Mercy the Wife of Matthew to *Christiana* her Mother, Mother, I would, if it might be, see the Hole in the Hill; or that, commonly called the By-way to Hell. So her Mother brake her mind to the Shepherds. Then they went to the Door; it was in the side of an Hill, and they opened it, and bid Mercy hearken awhile. So she hearkened, and heard one saying, *Cursed be my Father for bolding of my Feet back from the way of Peace and Life*; and another said, *O that*

*Mercy has
a mind to
see the hole
in the Hill.*

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that I had been torn in pieces before I had, to save my Life, lost my Soul; and another said, If I were to live again, how would I deny my self rather then come to this-Place. Then there was as if the very Earth had groaned, and quaked under the Feet of this young Woman for fear; so she looked white, and came trembling away, saying, Blessed be he and she that is delivered from this Place.

Now when the Shepherds had shewed them all these things, then they had them back to the Palace, and entertained them with what the House would afford; But Mercy being a young, and breeding Woman, longed for something which she saw there, but was ashamed to ask. Her Mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, *Mercy* There is a Looking-glass hangs up in the Dining-room, off of which I cannot take my mind; if therefore I have it not, I think I shall Miscarry. Then said her Mother, I will mention thy Wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay my Daughter, said she, it is no Shame, but a Virtue, to long for such a thing as that; so Mercy said, Then Mother, if you please, ask the Shepherds if they are willing to sell it.

Now the Glass was one of a thousand. It would present a man, one way with his own Feature exactly, and turn it but another way, and it would shew one the very Face and Similitude of the

*Mercy
longeth, and
for what.*

*It was the
Word of
God.*

Jam. 1. 23. the Prince of Pilgrims himself. Yea I have talked with them that can tell, and they have said, that they have seen the
 1 Cor. 13. very Crown of Thorns upon his Head,
 12. by looking in that Glass, they have there-
 in also seen the holes in his Hands, in
 2 Cor. 3. 18. his Feet, and his Side. Yea such an excellency is there in that Glass, that it will shew him to one where they have a mind to see him; whether living or dead, whether in Earth or Heaven, whether in a State of Humiliation, or in his Exaltation, whether coming to Suffer, or coming to Reign.

1 Part,
 pag. 207.

Christiana therefore went to the Shepherds apart. (Now the Names of the Shepherds are *Knowledge*, *Experience*, *Watchful*, and *Sincere*,) and said unto them. There is one of my Daughters a breeding Woman, that, I think doth long for some thing that she hath seen in this House, and she thinks she shall miscarry if she should by you be denyed.

She doth
 not lose her
 Longing.

Experience. Call her, call her, She shall assuredly have what we can help her to. So they called her, and said to her, *Mercy*, what is that thing thou wouldest have? Then she blushed and said, The great Glass that hangs up in the Dining-room: So *Sincere* ran and fetched it, and with a joyful Consent it was given her. Then she bowed her Head, and gave Thanks, and said, By this I know that I have obtained Favour in your Eyes.

They

They also gave to the other young Women such things as they desired, and to their Husbands great Commendations, for that they joyned with Mr. *Great-heart* to the slaying of *Gyant-Despair*, and the demolishing of *Doubting-Castle*.

About *Christiana's* Neck, the Shepherds *How the* put a Bracelet, and so they did about *Shepherds* the Necks of her four Daughters, also they *adorn the* put Ear-rings in their Ears, and Jewels *Pilgrims.* on their Fore-heads.

When they were minded to go hence, they let them go in Peace, but gave not to them those certain Cautions which before were given to *Christian* and his Companion. The Reason was, for that these had *Great-heart* to be their Guide, *I Part,* who was one that was well acquainted *pag. 213.* with things, and so could give them their Cautions more seasonably, to wit, even then when the Danger was nigh the approaching.

What Cautions *Christian* and his Companions had received of the Shepherds, they had also lost, by that the time was come that they had need to put them in practice. Wherefore here was the Advantage that this Company had over the other. *I Part,* *pag. 233.*

From hence they went on Singing, and they said,

*Behold, how fitly are the Stages set !
For their Relief, that Pilgrims are become ;
And how they us receive without one let,
That make the other Life our Mark and Home.*

What

The Second Part of

*What Novelties they have, to us they give,
That we, tho Pilgrims, joyful Lives may live.
They do upon us too such things bestow,
That shew we Pilgrims are, where e're we go.*

I Part,
pag. 216.

*How one
Turn-a-
way man-
aged his A-
postacy.*

Heb. 10.
26, 27, 28,
29.

When they were gone from the Shep-herds, they quickly came to the Place where *Christian* met with one *Turn-a-way*, that dwelt in the Town of *Apostacy*. Wherefore of him *Mr. Great-heart* their Guide did now put them in mind; saying, This is the place where *Christian* met with one *Turn-a-way*, who carried with him the Character of his Rebellion at his Back. And this I have to say concerning this man, He would hearken to no Counsel, but once a falling, perswasion could not stop him. When he came to the place where the Cross and the Sepulcher was, he did meet with one that did bid him look there, but he gnashed with his Teeth, and stamped, and said, he was resolved to go back to his own Town. Before he came to the Gate, he met with *Evangelist*, who offered to lay Hands on him, to turn him into the way again. But this *Turn-a-way* resisted him, and having done much despite unto him, he got away over the Wall, and so escaped his Hand.

Then they went on, and just at the place where *Little-faith* formerly was Robbed, there stood a man with his Sword drawn, and his Face all bloody. Then said *Mr. Great-heart*, What art thou?

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thou? The man made Answer, saying, *One Valiant-for-truth*, I am one whose Name is *Valiant-for-truth*, I am a Pilgrim, and am going to the Celestial City. Now as I was in my way, there was three men did beset me, *Thieves*.

and propounded unto me these three things. 1. Whether I would become one of them? Or go back from whence I came? Or die upon the Place? To the first I answered, I had been a true Man a long Season, and therefore, it could not be expected, that I now should cast in my Lot with Thieves. Then they demanded what I would say to the Second. So I told them that the Place from whence I came, had I not found Incommodity there, I had not forsaken it at all, but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this Way. Then they asked me what I said to the third. And I told them, my Life cost more dear far, than that I should lightly give it away. Besides, you have nothing to do thus to put things to my Choice; wherefore at your Peril be it, if you meddle. Then these three, to wit, *Wild-head*, *Inconsiderate*, and *Pragmatick*, drew upon me, and I also drew upon them.

Prov. i.
10, 11, 12.
13, 14.

So we fell to it, one against three, *How he be* for the space of above three Hours. They *haved him* have left upon me, as you see, some of *self, and* the Marks of their Valour, and have also carried away with them some of *put them to flight.* mine. They are but just now gone, I suppose they might, as the saying is,

I hear

hear your Horse dash, and so they be-
took them to flight.

Greath. *But here was great Odds, three
against one.*

Psal. 27. 3.

*Great-
heart won-
ders at his
Valour.*

Valiant. 'Tis true, but little and
more, are nothing to him that has the
Truth on his side. *Though an Host should
encamp against me, said one, My Heart
shall not fear. Tho War should rise against
me, in this will I be Confident, &c. Be-
sides, said he, I have read in some Re-
cords, that one man has fought an Army;
and how many did Sampson slay with the
Jaw Bone of an Ass!*

Greath. *Then said the Guide, Why did
you not cry out, that some might a-came in
for your Succour?*

Valiant. So I did, to my King, who
Has a mind I knew could hear, and afford invisible
to see his Help, and that was sufficient for me.
Sword, and Greath. *Then said Great-heart to Mr.
spends his Valiant-for-Truth, Thou hast worthily be-
Judgment behaved thy self; Let me see thy Sword; so
on it. he shewed it him.*

Isa. 2. 3. When he had taken it in his Hand,
and looked thereon a while, he said,
Ha! *It is a right Jerusalem Blade.*

Valiant. It is so. Let a man have
Ephes. 6. one of these Blades, with a Hand to wield
12, 13, 14, it, and skill to use it, and he may ven-
15, 16, 17. ture upon an Angel with it. He need
not fear its holding, if he can but tell
Heb. 4. 12. how to lay on. Its Edges will never
blunt. It will cut Flesh, and Bones, and
Soul, and Spirit, and all.

Greath. *But you fought a great while,*

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I wonder you was not weary?

Valiant. I fought till my Sword did 2 Sam. 23. cleave to my Hand, and when they 10. were joyned together, as if a Sword *The Word.* grew out of my Arm, and when the *The Faith.* Blood run thorow my Fingers, then I *Blood.* fought with most Courage.

Greath. *Thou hast done well, thou hast resisted unto Blood, striving against Sin. Thou shalt abide by us, come in, and go out with us; for we are thy Companions.*

Then they took him and washed his Wounds, and gave him of what they had, to refresh him, and so they went on together. Now as they went on, because Mr. Great-heart was delighted in him (for he loved one greatly that he found to be a man of his Hands) and because there was with his Company, them that was feeble and weak; Therefore he *What Countrey man* questioned with him about many things; as first, *What Countreyman he was?* *Mr. Valiant*

Valiant. I am of Dark-land, for there *was.* I was born, and there my Father and Mother are still.

Greath. Dark-land, said the Guide, Doth not that ly upon the same Coast with the City of Destruction.

Valiant. Yes it doth. Now that which caused me to come on Pilgrimage, was *How Mr. Valiant* this: We had one Mr. Tell-true came in- *came to go on Pilgrimage.* to our parts, and he told it about, what *Christian* had done, that went from the City of Destruction. Namely, how he had forsaken his Wife and Children, and had betaken himself to a Pilgrims Life.

It was also confidently reported how he had killed a *Serpent* that did come out to resist him in his Journey, and how he got thorow to whither he intended. It was also told what Welcome he had at all his Lords Lodgings; specially when he came to the Gates of the Celestial City. For there, said the man, He was received with sound of Trumpet, by a company of shining ones. He told it also, how all the Bells in the City did ring for Joy at his Reception, and what Golden Garments he was cloathed with; with many other things that now I shall forbear to relate. In a word, that man so told the Story of *Christian* and his Travels, that my Heart fell into a burning hast to be gone after him, nor could Father or Mother stay me, so I got from them, and am come thus far on my Way.

Greath. You came in at the Gate, did you not?

He begins right.

Valiant. Yes, yes. For the same man also told us, that all would be nothing if we did not begin to enter this way at the Gate.

Christian's Name famous.

Greath. Look you, said the Guide to Christiana, The Pilgrimage of your Husband, and what he has gotten thereby, is spread abroad far and near.

Valiant. Why, is this *Christian's* Wife.

Greath. Yes, that it is, and these are also her four Sons.

Valiant.

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Valiant. What ! and going on Pilgrimage too ?

Greath. Yes verily, they are following after.

Valiant. It glads me at the Heart ! *He is much*
Good man ! How Joyful will he be, *rejoyced to*
when he shall see them that would not *see Christi-*
go with him, yet to enter after him, in *an's Wife*
at the Gates into the City ?

Greath. Without doubt it will be a Comfort to him ; for next to the Joy of seeing himself there, it will be a Joy to meet there his Wife and his Children.

Valiant. But now you are upon that, pray let me see your Opinion about it. Some make a question whether we *Whether we*
shall know one another when we are *shall know*
there ? *one another*

Greath. Do they think they shall know *when we*
themselves then ? Or that they shall rejoyce *come to*
to see themselves in that Bliss ? and if they *Heaven*
think they shall know and do these ; Why
not know others, and rejoyce in their Welfare also ?

Again, Since Relations are our second self, tho that State will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting ?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on Pilgrimage.

Greath. Yes, Was your Father and Mother willing that you should become a Pilgrim ?

Valiant. Oh, no. They used all means imaginable to perswade me to stay at Home.

Greath. Why, what could they say against it?

*The great
stumbling-
Blocks that
by his
Friends
were laid
in his way.*

Valiant. They said it was an idle Life, and if I my self were not inclined to Sloath and Laziness, I would never countenance a Pilgrims Condition.

Greath. And what did they say else?

Valiant. Why, They told me that it was a dangerous Way, yea the most dangerous Way in the World, said they, is that which the Pilgrims go.

Greath. Did they shew wherein this Way is so dangerous?

Valiant. Yes. And that in many Particulars.

*The first
Stumbling-
Block.*

Greath. Name some of them.

Valiant. They told me of the Slough of Despond, where *Christian* was well nigh Smothered. They told me that there were Archers standing ready in *Belzebub-Castle*, to shoot them that should knock at the *Wicket Gate* for Entrance. They told me also of the Wood, and dark Mountains, of the Hill Difficulty, of the Lyons, and also of the three Gyants, *Bloodyman*, *Maul*, and *Slay-good*. They said moreover, That there was a foul Fiend haunted the Valley of *Humiliation*, and that *Christian* was, by him, almost bereft of Life. Besides, said they, You must go over the Valley of the Shadow of Death, where the *Hobgoblins* are, where the Light is Darknes, where

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where the Way is full of Snares, Pits, Traps and Gins. They told me also of *Gyant Despair*, of *Doubting Castle*, and of the *Ruins* that the Pilgrims met with there. Further, They said, I must go over the enchanted Ground, which was dangerous. And that after all this I should find a River, over which I shou'd find no Bridg, and that that River did lye betwixt me and the Celestial Countrey.

Greath. *And was this all?*

Valiant. No, They also told me that *The Second.* this way was full of *Deceivers*, and of Persons that laid await there, to turn good men out of the Path.

Greath. *But how did they make that out?*

Valiant. They told me that Mr. *World-ly-wise-man* did there lye in wait to deceive. They also said that there was *Formality* and *Hypocrisie* continually on the Road. They said also that *By-ends*, *Talkative*, or *Demas*, would go near to gather me up; that the Flatterer would catch me in his Net, or that with green-headed *Ignorance* I would presume to go on to the Gate, from whence he always was sent back to the Hole that was in the side of the Hill, and made to go the By-way to Hell. *The Third.*

Greath. *I promise you, This was enough to discourage. But did they make an end here?*

Valiant. No, stay. They told me also *The Fourth.* of many that had tryed that way of

old, and that had gone a great way therein, to see if they could find something of the Glory there, that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a Foot out of Doors in that Path, to the Satisfaction of all the Countrey. And they named several that did so, as *Ob-sinate*, and *Plyable*, *Mistrust*, and *Time-rous*, *Turn-a-way*, and old *Atheist*, with several more; who, they said, had, some of them, gone far to see if they could find, but not one of them found so much Advantage by going, as amounted to the weight of a Feather.

Greath. Said they any thing more to discourage you?

The Fifth.

Valiant. Yes, They told me of one Mr. *Fearing*, who was a Pilgrim, and how he found this way so Solitary, that he never had comfortable Hour therein, also that Mr. *Despondency* had like to been starved therein; Yea, and also, which I had almost forgot, that *Christi-an* himself, about whom there has been such a Noise, after all his Ventures for a Celestial Crown, was certainly drowned in the black River, and never went foot further, however it was smothered up.

Greath. And did none of these things discourage you?

Valiant. No. They seemed but as so many Nothings to me.

Greath. How came that about?

Valiant.

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Valiant. Why, I still believed what *How he got*
Mr. Tell-true had said, and that carried *over these*
me beyond them all. *Stumbling-*

Greath. Then this was your Victory, Blocks.
even your Faith?

Valiant. It was so, I believed and
therefore came out, got into the Way,
fought all that set themselves against
me, and by believing am come to this
Place.

Who would true Valour see,
Let him come hither;
One here will Constant be,
Come Wind, come Weather.
There's no Discouragement,
Shall make him once Relent,
His first avow'd Intent,
To be a Pilgrim.

Who so belet him round,
With dismal Stories,
Do but themselves Confound;
His Strength the more is.
No Lyon can him fright,
He'l with a Gyant Fight,
But he will have a right,
To be a Pilgrim.

Hobgoblin, nor foul Fiend,
Can daunt his Spirit:

He knows, he at the end,

Shall Life Inherit.

Then Fancies fly away,
He'l fear not what men say,
He'l labour Night and Day,
To be a Pilgrim.

Part,
pag. 237.

By this time they were got to the enchanted Ground, where the Air naturally tended to make one *Drowzy*. And that place was all grown over with Bryers and Thorns; excepting *here* and *there*, where was an *enchanted Arbor*, upon which, if a Man sits, or in which if a man sleeps, 'tis a question, say some, whether ever they shall rise or wake again in this World. Over this Forrest therefore they went, both one with an other, and Mr. *Great-heart* went before, for that he was the Guide, and Mr. *Valiant-for-truth*, he came behind, being there a Guard, for fear lest peradventure some *Fiend*, or *Dragon*, or *Gyant*, or *Thief*, should fall upon their Rere, and so do Mischief. They went on here each man with his Sword drawn in his Hand; for they knew it was a dangerous place. Also they cheared up one another as well as they could. *Feeble-mind*, Mr. *Great-heart* commanded should come up after him, and Mr. *Despondency* was under the Eye of Mr. *Valiant*.

Now they had not gone far, but a great Mist and a darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced for some time, to feel for one another, by Words; for they walked not by Sight.

But any one must think, that here was but sorry going for the best of them all, but how much worse for the Women and Children, who both of Feet and

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and *Heart* were but tender. Yet so it was, that, thorow the incouraging Words of he that led in the Front, and of him that brought them up behind, they made a pretty good shift to wagg along.

The Way also was here very weary-som, thorow Dirt and Slabbiness. Nor was there on *all* this Ground, so much as one *Inn*, or *Vitwalling-House*, therein to refresh the feebler sort. Here therefore was *grunting*, and *puffing*, and *sighing* : While one tumbleth over a Bush, another sticks fast in the Dirt, and the Children, some of them, lost their Shoos in the Mire. While one cries out, I am down, and another, Ho, Where are you? and a third, The Bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an *Arbor*, warm, An Arbor and promising much refreshing to the Pilgrims; for it was finely wrought above head, beautified with *Greens*, furnished with *Benches*, and *Settles*. It also had in it a soft Couch whereon the weary might lean. This, you must think, all things considered, was tempting; for the Pilgrims already began to be foyled with the badness of the way; but there was not one of them that made so much as a motion to stop there. Yea, for ought I could perceive, they continually gave so good heed to the Advice of their Guide, and he did so faithfully tell them of *Dangers*, and of the

on the In-
chanting
Ground.

The Second Part of

Nature of Dangers when they were at them, that usually when they were nearest to them, they did most pluck up their Spirits, and hearten one another to deny the Flesh. This *Arbor* was called *The sloathfuls Friend*, on purpose to allure, if it might be, some of the Pilgrims there, to take up their Rest when weary.

The Name of the Arbor.

The way difficult to find.

The Guide has a Map of all ways leading to or from the City.

I saw then in my Dream, that they went on in this their *solitary* Ground, till they came to a place at which a man is apt to lose his Way. Now, tho' when it was light, their Guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand : But he had in his Pocket a Map of all ways leading to, or from the Celestial City ; wherefore he strook a Light (for he never goes also without his Tinder-box) and takes a view of his Book or Map ; which bids him be careful in that place to turn to the right-hand-way. And had he not here been careful to look in his Map, they had all, in probability, been smothered in the Mud, for just a little before them, and that at the end of the cleanest Way too, was a Pit, none knows how deep, full of nothing but Mud ; there made on purpose to destroy the Pilgrims in.

God's Book.

Then thought I with my self, who, that goeth on Pilgrimage, but would have one of these Maps about him, that he may look when he is at a stand, which is the way he must take ?

They

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They went on then in this *enchanted* Ground, till they came to where was another *Arbor*, and it was built by the *An Arbor* High-way-side. And in that *Arbor* there *and two a-* lay two men whose Names were *Heed-* *sleep therein.* *less* and *Too-bold*. These two went thus far on Pilgrimage, but here being wearied with their Journey, they sat down to rest themselves, and so fell fast asleep. When the Pilgrims saw them, they stood still and shook their Heads; for they knew that the Sleepers were in a pitifull Case. Then they consulted what to do; whether to go on and leave them in their Sleep, or to step to them and try to awake them. So they concluded to go to them and wake them; that is, if *The Pil-* they could; but with this Caution, *grims try to* namely, to take heed that themselves *wake them.* did not sit down, nor imbrace the offered Benefit of that *Arbor*.

So they went in and spake to the men, and called each by his Name, (for the Guide, it seems, did know them) but there was no Voice nor Answer. Then the Guide did shake them, and do what he could to disturb them. Then said one of them, *I will pay you when I take my Money*; At which the Guide shook his Head. *I will fight so long as I can hold my Sword in my Hand*, said the other. At that, one of the Children *Their En-* laughed. *deavour is*

Then said *Christian*, What is the *fruitless.* meaning of this? The Guide said, *They Prov. 23.* *talk in their Sleep.* If you strike them, *34, 35.* *beat*

beat them, or whatever else you do to them, they will answer you after this fashion; or as one of them said in old time, when the Waves of the Sea did beat upon him, and he slept as one upon the Mast of a Ship, *When I awake I will seek it again.* You know when men talk in their Sleeps, they say any thing; but their Words are not governed, either by Faith or Reason. There is an *Incoherencie* in their Words now, as there was before betwixt their going on Pilgrimage, and sitting down here. This then is the Mischiefe on't, when *heedless* ones go on Pilgrimage, 'tis twenty to one, but they are served thus. For this *enchanted* Ground is one of the last Refugees that the Enemy to Pilgrims has; wherefore it is as you see, placed almost at the end of the Way, and so it standeth against us with the more advantage. For when, thinks the Enemy, will these Fools be so desirous to sit down, as when they are weary; and when so like to be weary, as when almost at their Journeys end? Therefore it is, I say, that the *enchanted* Ground is placed so nigh to the Land *Beulah*, and so neer the end of their Race. Wherefore let Pilgrims look to themselves, lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the Pilgrims desired with trembling to go forward, only they prayed their Guide to strike a Light, that they might

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might go the rest of their way by the help of the light of a Lanthorn. So he strook a light, and they went by the help of that thorow the rest of this way, tho the Darknes was very great.

But the Children began to be sorely weary, and they cryed out unto him that loveth Pilgrims, to make their way more Comfortable. So by that they had gone a little further, a Wind arose that drove away the Fog, so the Air became more clear.

Yet they were not off (by much) of the *enchanted* Ground; only now they could see one another better, and the way wherein they should walk.

Now when they were almost at the end of this Ground, they perceived that a little before them, was a *solemn* Noise, as of one that was much concerned. So they went on and looked before them, and behold, they saw, as they thought, a *Man upon his Knees*, with Hands and Eyes lift up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said; so they went softly till he had done. When he had done, he got up and began to run towards the Celestial City. Then Mr. *Great-heart* called after him, saying, Soho, Friend, let us have your Company, if you go, as I suppose you do, to the Celestial City. So the man stopped; and they came up to him. But so soon as Mr. *Honest* saw him, he said, I know this

The Story of this man. Then said Mr. *Valiant-for-truth*, Prethee who is it? 'Tis one, said he, that comes from whereabouts I *Standfast*. dwelt, his Name is *Stand-fast*, he is certainly a right good Pilgrim.

*Talk be-
twixt him
and Mr.
Honest.*

So they came up one to another, and presently *Stand-fast* said to old *Honest*, Ho, Father *Honest*, are you there? Ai, said he, that I am, as sure as you are there. Right glad am I, said Mr. *Stand-fast*, that I have found you on this Road. And as glad am I, said the other, that I espied you upon your Knees. Then Mr. *Standfast* blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my Heart was glad at the Sight. Why, what did you think, said *Stand-fast*? Think, said old *Honest*, what should I think? I thought we had an honest Man upon the Road, and therefore should have his Company by and by. If you thought not amiss, how happy am I? But if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth farther confirm me that things are right betwixt the Prince of Pilgrims and your Soul. For he saith, *Blessed is the Man that fear-eth always.*

*They found
him at
Prayer.*

Valiant. Well, But Brother, I pray thee tell us what was it that was the cause of thy being upon thy Knees, even now? Was it for that some special Mercy laid Obligations upon thee, or how?

Stand. Why we are as you see, upon the *enchanted Ground*, and as I was com-
ing

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ing along, I was musing with my self of what a dangerous Road, the Road in this place was, and how many that had come even thus far on Pilgrimage, had here been stoppt, and been destroyed. I thought also of the manner of the Death with which this place destroyeth Men. Those that die here, die of no violent Distemper; the Death which such die, is not grievous to them. For he that goeth away in a Sleep, begins that Journey with Desire and Pleasure. Yea such acquiesce in the Will of that Disease.

Hon. *Then Mr. Honest, Interrupting of him, said, Did you see the two Men asleep in the Arbor?*

Stand. *Ai, ai, I saw Headless, and Too-bold there; and for ought I know, there they will lye till they Rot. But let me go on in my Tale: As I was thus Musing, as I said, there was one in very pleasant Attire, but old, that presented her self unto me, and offered me three things, to wit, her Body, her Purse, and her Bed. Now the Truth is, I was both a weary, and sleepey, I am also as poor as a Howlet, and that, perhaps, the Witch knew. Well, I repulld her once and twice, but she put by my Repulses, and smiled. Then I began to be angry, but she mattered that nothing at all. Then she made Offers again, and said, If I would be ruled by her, she would make me great and happy. For, said she, I am the Mistriss of the World, and men are made happy by me. Then I asked her*

*Madam
Buble, or
this vain
World.*

her Name, and she told me it was *Madam Buble*. This set me further from her; but she still followed me with Inticements. Then I betook me, as you see, to my Knees, and with Hands lift up, and cries, I pray'd to him that had said, he would help. So just as you came up, the Gentlewoman went her way. Then I continued to give thanks for this my great Deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my Journey.

Hon. Without doubt her Designs were bad. But stay, now you talk of her, methinks I either have seen her, or have read some story of her.

Standf. Perhaps you have done both.

Hon. *Madam Buble!* Is she not a tall comely Dame, something of a Swarthy Complexion?

Standf. Right, you hit it, she is just such an one.

Hon. Doth she not speak very smoothly, and give you a Smile at the end of a Sentence?

Standf. You fall right upon it again, for these are her very Actions.

Hon. Doth she not wear a great Purse by her Side, and is not her Hand often in it fingering her Money, as if that was her Hearts delight?

Standf. 'Tis just so. Had she stood by all this while, you could not more amply have set her forth before me, nor have better described her Features.

Hon.

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Hon. Then he that drew her Picture was a good *Limner*, and he that wrote of her, said true.

Greath. This Woman is a *Witch*, and *The World*. it is by Virtue of her *Sorceries* that this Ground is *enchanted*; whoever doth lay their Head down in *her Lap*, had as good lay it down upon that Block over which the Ax doth hang; and whoever lay their Eyes upon her Beauty, are counted the Enemies of God. This is she that Jam. 4. 4. maintaineth in their Splendour, all those 1 John 2. that are the Enemies of Pilgrims. Yea, 13. This is she that has bought off many a man from a Pilgrims Life. She is a great *Gossiper*, she is always, both she and her Daughters, at one Pilgrim's Heels or other, now Commending, and then preferring the excellencies of this Life. She is a bold and impudent Slut; She will talk with any Man. She always laugheth Poor Pilgrims to scorn, but highly commends the Rich. If there be one cunning to get Money in a Place, she will speak well of him, from House to House. She loveth Banqueting, and Feasting, mainly well; she is always at one full Table or another. She has given it out in some places, that she is a Goddess, and therefore some do Worship her. She has her times and open places of Cheating, and she will say and avow it, that none can shew a Good comparable to hers. She promiseth to dwell with Childrens Children, if they will but love and make much of her. She will cast

cast out of her Purse, Gold like Dust, in some places, and to some Persons. She loves to be sought after, spoken well of, and to ly in the Bosoms of Men. She is never weary of commending of her Commodities, and she loves them most that think best of her. She will promise to some Crowns, and Kingdoms, if they will but take her Advice, yet many has she brought to the Halter, and ten thousand times more to Hell.

Standf. O ! Said Stand-fast, *What a Mercy is it that I did resist her; for whither might she a drawn me?*

Greath. Whither ! Nay, none but God knows whither. But in general to be sure, she would a draw thee into many foolish and hurtful Lusts, which drown men in Destruction and Perdition.

'Twas she that set *Abalom* against his Father, and *Jeroboam* against his Master. 'Twas she that perswaded *Judas* to sell his Lord, and that prevailed with *Demas* to forsake the godly Pilgrims Life; none can tell of the Mischief that she doth. She makes Variance betwixt Rulers and Subjects, betwixt Parents and Children, 'twixt Neighbour and Neighbour, 'twixt a Man and his Wife, 'twixt a Man and himself, 'twixt the Flesh and the Heart.

Wherefore good Master *Stand fast*, be as your Name is, and when you have done all, *stand*.

At this Discourse there was among the Pilgrims a mixture of Joy and Trembling, but at length they brake out and Sang.

What

What Danger is the Pilgrim in,
How many are his Foes?
How many ways there are to Sin,
No living Mortal knows.
Some of the Ditch, shew are, yet can
Lie tumbling in the Mire:
Some thò they shun the Frying-pan,
Do leap into the Fire.

After this I beheld, until they were come into the Land of Beulah, where the Sun shineth Night and Day. Here, because they was weary, they betook themselves a while to Rest. And because this Country was common for Pilgrims, and because the Orchards and Vineyards that were here, belonged to the King of the Celestial Country; therefore they were licensed to make bold with any of his things.

I Part,
pag. 270,
271.

But a litte while soon refreshed them here, for the Bells did so ring, and the Trumpets continually sound so Melodiously, that they could not sleep, and yet they received as much refreshing, as if they had slept their SLEEP never so soundly. Here also all the noise of them that walked the Streets, was, *More Pilgrims are come to Town.* And another would answer, saying, And so many went over the Water, and were let in at the Golden Gates to Day. They would cry again, There is now a Legion of Shining ones, just come to Town; by which we know that there are more Pilgrims

Pilgrims upon the Road, for here they come to wait for them and to comfort them after all their Sorrow. Then the Pilgrims got up and walked to and fro: But how were their Ears now filled with heavenly Noises, and their Eyes delighted with Celestial Visions? In this Land, they *heard* nothing, *saw* nothing, *felt* nothing, *smelt* nothing, *tasted* nothing, that was offensive to their Stomach or Mind; only when they tasted of the Water of the River, over which they were to go, they thought that tasted a little Biterish to the Palate, but it proved sweeter when 'twas down.

*Death bitter to the
Flesh, but
sweet to the
Soul.*

*Death has
its Ebbings
and Flow-
ings like
the Tide.*

In this place there was a Record kept of the Names of them that had been Pilgrims of old, and a History of all the famous Acts that they had done. It was here also much discoursed how the River to some had had its *flowings*, and what *ebblings* it has had while others have gone over. It has been in a manner *dry* for some, while it has overflowed its Banks for others.

In this place, the Children of the Town would go into the Kings Gardens and gather Nose-gaies for the Pilgrims, and bring them to them with much affection. Here also grew *Camphire*, with *Spicknard*, and *Saffron*, *Calamus*, and *Cinamon*, with all its Trees of *Frankincense*, *Myrrbr*, and *Aloes*, with all chief Spices. With these the Pilgrims Chambers were perfumed, while they stayed here; and with these were their
Bodies

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Bodies anointed to prepare them to go over the River when the time appointed was come.

Now, while they lay here, and waited for the good Hour; there was a Noyse in the Town, that there was a Post come from the Celestial City, with Matter of great Importance, to one *Christiana*, the Wife of *Christian* the Pilgrim. So Enquiry was made for her, and the House was found out where she was, so the Post presented her with a Letter; the Contents whereof was, *Hail, Good Woman, I bring thee Tidings that the Master calleth for thee, and expecteth that thou shouldest stand in his Presence, in Cloaths of Immortality, within this ten Days.*

A Messenger of Death sent to Christiana.

His Message.

When he had read this Letter to her, he gave her therewith a sure Token that he was a true Messenger, and was come to bid her make hast to be gone. The Token was, *An Arrow with a Point sharpened with Love, let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.*

When *Christiana* saw that her time was come, and that she was the first of this Company that was to go over: She called for Mr. *Great-heart* her Guide, and told him how Matters were. So he told her he was heartily glad of the News, and could a been glad had the Post come for him: Then she bid that he should give Advice, how all things should be prepared for her Journey.

So

So he told her, saying, Thus and thus it must be, and we that Survive will accompany you to the River-side.

To her Children.

Then she called for her Children, and gave them *her Blessing*; and told them that she yet read with Comfort the Mark that was set in their Foreheads, and was glad to see them with her there, and that they had kept their Garments so white. Lastly, She bequeathed to the Poor that little she had, and commanded her Sons and her Daughters to be ready against the Messenger should come for them.

When she had spoken these Words to her Guide and to her Children, she

To Mr. Valiant.

called for Mr. *Valiant-for-truth*, and said unto him, Sir, You have in all places shewed your self true-hearted, be Faithful unto Death, and my King will give you a Crown of Life. I would also intreat you to have an Eye to my Children, and if at any time you see them faint, speak comfortably to them. For my Daughters, my Sons Wives, they have been Faithful, and a fulfilling of the Promise upon them, will be their end. But she gave Mr. *Stand-fast* a Ring.

To Mr. Stand-fast.

To old Honest.

Then she called for old Mr. *Honest*, and said of him, Behold an Israelite indeed, in whom is no Guile. Then said he, I wish you a fair Day when you set out for Mount *Sion*, and shall be glad to see that you go over the River dry-shod. But she answered, Come *Wet*, come *Dry*,

Dry, I long to be gone; for however the Weather is in my Journey, I shall have time enough when I come there to sit down and rest me, and dry me.

Then came in that good Man Mr. *To Mr. Ready-to halt* to see her. So she said to dy-to-halt him, Thy Travel hither has been with Difficulty, but that will make thy Rest the sweeter. But watch, and be ready, for at an Hour when you think not, the Messenger may come.

After him, came in Mr. *Dispondencie, To Dispon-* and his Daughter *Much-a-fraid. To whom dencie, and* she said, You ought with Thankfulness *his Daugh-* for ever, to remember your Deliverance *ter.* from the Hands of Gyant *Despair*, and out of *Doubting-Castle*. The effect of that Mercy is, that you are brought with Safety hither. Be ye watchful, and cast away Fear; be sober, and hope to the End.

Then she said to Mr. *Feeble-Mind, To Feeble-* Thou was delivered from the Mouth of mind.

Gyant *Slay-good*, that thou mightest live in the Light of the Living for ever, and see thy King with Comfort. Only I advise thee to repent thee of thy aptness to fear and doubt of his Goodness before he sends for thee, lest thou shouldest when he comes, be forced to stand before him for that Fault with Blushing.

*Her last
Day, and
manner of*

Now the Day drew on that *Christiana* must be gone. So the Road was full of People to see her take her Journey. But behold all the Banks beyond the River were full of Horses and Chariots, which were come down from above to accom-

K pany

pany her to the City-Gate. So she came forth and entered the *River* with a *Beck'n* of Fare well, to those that followed her to the River side. The last word she was heard to say here was, *I come Lord, to be with thee and bless thee.*

So her Children and Friends returned to their Place, for that those that waited for *Christiana*, had carried her out of their Sight. So she went, and called, and entered in at the Gate with all the Ceremonies of Joy that her Husband *Christian* had done before her.

At her Departure her Children wept, but Mr. *Great-heart*, and Mr. *Valiant*, played upon the well tuned Cymbal and Harp for Joy. So all departed to their respective Places.

Ready-to-halt Summone'd.

In process of time there came a Post to the Town again, and his Business was with Mr. *Ready-to-halt*. So he enquired him out, and said to him, I am come to thee in the Name of him whom thou hast Loved and Followed, tho' upon *Crutches*. And my Message is to tell thee, that he expects thee at his Table to Sup with him in his Kingdom the next Day after *Easter*. Wherefore prepare thyself for this Journey.

Eccles. 12. Then he also gave him a Token that he was a true Messenger, saying, *I have broken thy golden Bowl, and loosed thy silver Cord.*
16.

After this Mr. *Ready-to-halt* called for his Fellow Pilgrims, and told them, saying, I am sent for, and God shall surely

v. sit

visit you also. So he desired Mr. Valiant to make his Will. And because he had nothing to bequeath to them that should Survive him, but his *Crutches*, and his good *Wishes*, therefore thus he said. *These Crutches, I bequeath to my Son that shall tread in my Steps; with an hundred warm Wishes that he may prove better then I have done.*

*Promises.
His Will.*

Then he thanked Mr. Great-heart, for his Conduct, and Kindness, and so addressed himself to his Journey. When he came at the brink of the River, he said, Now I shall have no more need of these *Crutches*, since yonder are Chariots and Horses for me to ride on. The last Words he was heard to say, was, *Welcome Life*. So he went his Way.

His last words.

After this, Mr. Feeble-mind had Tidings brought him, that the Post sounded his Horn at his Chamber Door. Then he came in and told him, saying. I am come to tell thee that the Master has need of thee, and that in very little time thou must behold his Face in Brightness. And take this as a Token of the Truth of my Message. *Those that look out at the Windows shall be darkned.*

Feeble-mind Summoned.

*Eccles. 12.
3.*

Then Mr. Feeble-mind called for his Friends, and told them what Errand had been brought unto him, and what Token he had received of the truth of the Message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a Will? As for my feeble Mind, that I will leave behind me, for that

He makes no Will.

I shall have no need of that in the place whither I go ; nor is it worth bestowing upon the poorest Pilgrim : Wherefore when I am gone, I desire, that you Mr. *Va-
liant*, would bury it in a Dungil. This done, and the Day being come, in which he was to depart ; he entered the River a the rest. His last Words were, *Hold out Faith and Patience.* So he went over to the other Side.

His last words.

*Mr. Dis-
pondencie's
Summons.*

When Days, had many of them passed away : Mr. *Dispondency* was sent for. For a Post was come, and brought this Message to him. *Trembling Man*, These are to summon thee to be ready with th King, by the next Lords Day, to shout for Joy for thy Deliverance from all thy Doubtings.

*Eccl. 12. 5.
His Daugh-
ter goes too.*

And said the Messenger, That my Message is true, take this for a Proof. So he gave him *The Grasshopper* to be a Burthen unto him. Now Mr. *Dispondencie's* Daughter, whose Name was *Much-a-fraid*, said, when she heard what was done, that she would go with her Father. Then Mr. *Dispondency* said to his Friends ; My self and my Daughter, you know what we have been, and how troublesomly we have behaved our selves in every Company. My Will and my Daughters is, that our *Disponds*, and slavish Fears, be by no man ever received, from the day of our Departure, for ever ; For I know that after my Death they will offer themselves to others. For, to be plain with you, they are *Ghosts*, the which we entertained when we first began to be Pilgrims, and could

His Will.

could never shake them off after. And they will walk about and seek Entertainment of the Pilgrims, but for our Sakes, shut ye the Doors upon them.

When the time was come for them to depart, they went to the Brink of the River. The last Words of Mr. Dispondency, were, *Farewel Night, welcome Day.* His Daughter went thorow the River singing, but none could understand what she said. *His last words.*

Then it came to pass, a while after, that there was a Post in the Town that enquired for Mr. Honest. So he came to the House where he was, and delivered to his Hand these Lines. *Thou art Commanded to be ready against this Day seven Night, to present thy self before thy Lord, at his Fathers House.* *Mr. Honest Summoned.*

And for a Token that my Message is true, All thy Daughters of Musick shall be brought low. Then Mr. Honest called for his Friends, and said unto them, I Die, but shall make no Will. As for my Honesty. *Eccl. 12. 4.*

it shall go with me; let him that comes after be told of this. When the Day that he was to be gone, was come, he addressed himself to go over the River. Now the River at that time overflowed the Banks in some places. But Mr. Honest in his Life time had spoken to one Good-conscience to meet him there, the which he also did, and lent him his Hand, and so helped him over. The last Words of Mr. Honest were, *Grace Reigns.* So he left the World. *He makes no Will.*

After this. It was noised abroad that *Good-conscience helps Mr. Honest over the River.*

Mr. Valiant Summoned. *Mr. Valiant for-truth* was taken with a Summons, by the same *Post* as the other ;

Eccl. 12. 6. and had this for a Token that the Summons was true, *That his Pitcher was broken at the Fountain.* When he understood it, he called for his Friends, and told them of it. Then said he, I am going to my Fathers, and tho with great Difficulty I am got hither, yet now I do not repent me of all the Trouble I have been at to arrive where I am. *My Sword,* I give to him that shall succeed me in my Pilgrimage, and my *Courage and Skill,* to him that can get it. *My Marks and Scars* I carry with me, to be a witness for me, that I have fought his Battels, who now will be my Rewarder. When the Day that he must go hence, was come, many accompanied him to the River side, into which, as he went, he said, *Death, where is thy Sting?* And as he went down deeper, he said, *Grave where is thy Victory?* So he passed over, and the Trumpets sounded for him on the other side.

His Will.

His last words.

Mr. Stand-fast is Summoned.

Then there came forth a Summons for *Mr. Stand-fast,* (This *Mr. Stand-fast,* was he that the rest of the Pilgrims found upon his Knees in the enchanted Ground.) For the *Post* brought it him open in his Hands. The Contents whereof were, *That he must prepare for a change of Life, for his Master was not willing that he should be so far from him any longer.* At this *Mr. Stand-fast* was put into a Muse ; Nay, said the Messenger, you need not doubt of the truth of my Message ; for here is a Token

ken of the Truth thereof, *Thy Wheel is broken at the Cistern.* Then he called to him *Mr. Great-heart*, who was their Guide, and said unto him, Sir, Altho it was not my hap to be much in your good Company in the Days of my Pilgrimage, yet since the time I knew you, you have been profitable to me. When I came from home, I left behind me a Wife, and five small Children. Let me entreat you, at your Return (for I know that you will go, and return to your Masters House, in Hopes that you may yet be a Conductor to more of the Holy Pilgrims,) that you send to my Family, and let them be acquainted with all that hath, and shall happen unto me. Tell them moreover, of my happy Arrival to this Place, and of the present late blessed Condition that I am in. Tell them also of *Christian*, and of *Christiana* his Wife, and how *She* and her Children came after her Husband. Tell them also of what a happy End she made, and whither she is gone. I have little or nothing to send to my Family, except it be Prayers, and Tears for them; of which it will suffice, if thou acquaint them, if peradventure they may prevail. When *Mr. Stand-fast* had thus set things in order, and the time being come for him to hast him away; he also went down to the River. Now there was a great Calm at that time in the River, wherefore *Mr. Stand-fast*, when he was about half way in, he stood a while and talked to his Companions that had waited upon him thither. And he said.

Eccl. 12. 6.
He calls for Mr. Great-Heart.

His Speech to him.

His Errand to his Family.

This

His last
words.

Jos. 3. 17.

This River has been a Terror to many, yea the thoughts of it also have often frightened me. But now methinks I stand ease, my Foot is fixed upon that, upon which the Feet of the Priests that bare the Ark of the Covenant stood while *Israel* went over this *Jordan*. The Waters indeed are to the Palate bitter, and to the Stomach cold; yet the thoughts of what I am going to, and of the Conduct that waits for me on the other side, doth lie as a glowing Coal at my Heart.

I see my self now at the end of my Journey, my *tailsome* Days are ended. I am going now to see *that* Head that was Crowned with Thorns, and *that* Face that was spit upon for me.

I have formerly lived by Hear-say, and Faith, but now I go where I shall live by sight, and shall be with him, in whose Company I delight my self.

I have loved to hear my Lord spoken of, and wherever I have seen the print of his Shooe in the Earth, there I have coveted to set my Foot too.

His Name has been to me as a *Civit-Box*, yea sweeter then all Perfumes. His Voice to me has been most sweet, and his Countenance, I have more desired than they that have most desired the Light of the Sun. His Word I did use to gather for my Food, and for Antidotes against my Faultings. He has held me, and I have kept me from mine Iniquities: Yea, my Steps hath he strengthened in his Way.

Now

Now while he was thus in Discourse, his Countenance changed, his *strong men* bowed under him, and after he had said, *Take me, for I come unto thee*, he ceased to be seen of them.

But glorious it was, to see how the open Region was filled with Horses and Chariots, with Trumpeters and Pipers, with Singers, and Players on stringed Instruments, to welcome the Pilgrims as they went up and followed one another in at the beautiful Gate of the City.

As for *Christian's Children*, the four Boys that *Christiana* brought with her with their Wives and Children, I did not stay where I was, till they were gone over. Also since I came away, I heard one say, that they were yet alive, and so would be for the Increase of the Church in that Place where they were for a time.

Shall it be my Lot to go that way again, I may give those that desire it, an Account of what I here am silent about; mean time I bid my Reader *Adieu*.

FINIS.

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